Recognition
(Pratyabhijna)
of :

MAN'S SUPREME INHERITANCE

VOICE OF SOMANANDA & UTPALADEVA

(Sharada Peetha Indological Research Series—No. 15)

DR. R. K. KAW

Sharada Peetha

विश्व - शान्तिः
(*World Peace*)

SHARADA PEETHA RESEARCH SERIES

No. XV

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DEVOTED

1. **To revitalise Indian Culture;**
2. **To promote eternal values of peace and freedom and human dignity, taught in our philosophy;**
3. **To conduct antiquarian studies and researches into Oriental Culture (Indology), particularly Kashmir's contribution to thought through the ages; and**
4. **To explore exchanges of Eastern and Western Cultures, especially Hindu and Muslim thoughts (in Kashmir).**

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(World Peace)

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RECOGNITION (PRATYABHIJNA) OF

MAN'S SUPREME INHERITANCE

(Voice of Somananda & Utpaladeva)

BY DR. R. K. KAW

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SHARADA PEETHA RESEARCH CENTRE

KARAN NAGAR, SRINAGAR, KASHMIR, INDIA.

FOREWORD

The book which is now being presented as No. 15 of *Sharada Peetha Indological Research Series* is a popular version of the Pratyabhijñā Philosophy of Kashmir. This has already been elaborately expounded in my first two books on the subject, *The Doctrine of Recognition and Pratyabhijñā Kārikā of Utpaladeva*, published earlier. The present book explains, for the easy understanding of the general reader, the *summum bonum* and ultimate object of the doctrine, viz., the 'recognition' (*Pratyabhijñā*) of 'Man's Supreme Inheritence'. Apart from its particular spiritual purpose, the doctrine, as I understand it, has a mission for practical life and an educational value. It has its main stress on making man aware of his supreme inheritence from his divine Father-*Maheśvara*, viz., his potential powers of mind (thought) and body (action) with which he is born in this world and which make him potent to carry on all creative activity in his life-time It is indeed a school of Philosophy of education, having its specific direction of awakening or inculcating in the common man his inborn faculty of *Svatantrya*, sovereignty (freedom) of will, thought and action that make man all-in-all, the pivot of his own life and his own world which he is destined to build for himself by his abilities with which he is endowed by Providence.

Philosophy and Education are said to be the two sides of the same coin - one is contemplative or speculative side (theoritical knowledge) and the other the dynamic or active side (knowledge in practice). Philosophy is the reasoned view regarding the nature of the universe and life, and of man - his origin and destiny and the goals of his striving. Consequently Education is, and consists in, the educator's purposeful effort at the modification, in the desired direction as indicated by his philosophical knowledge of man, of the educand's (pupil's) natural development by his (educator's) teaching and personal influence. Philosophy of education is, therefore, broadly speaking, a philosophical discipline, a theory of education, a theoritical study of the direction, ideals and values, of education (which follow from the philosophical view of man) and of the content and methods of education (which follow from those ideals and values). Pratyabhijñā Philosophy of education offers a basis for evaluations and choices in all matters pertaining to education and directs to application of the theoritical principles and values implied in it, to life.

I thank the authorities of Jammu & Kashmir Academy of Art, Culture and Languages, for granting some financial aid to the Centre for meeting a part of the expenses incurred on the publication of this Special Number of the Series (granted in the year 1976-1977), and I appreciate the work done so ably, promptly and with dedication by Mr. Bansi Lal, the Foreman of Aparna Printing Press, Srinagar.

Sharada Peetha Research Centre,
Karan Nagar, Srinagar, Kashmir, India
31st December, 1977.

Dr. R. K. Kaw
(Gen. Editor)

Dedicated with Profound Admiration

To

Prof. GIUSEPPE TUCCI, M.A., Litt.D.,

D. IND. (Sharada Peetha, Srinagar),
World-renowned Indologist, Author
of over 300 Publications on Indology, Recipient of Shri Jawahar-Lal Nehru Award (1976) for
"International Understanding"; President, Istituto
Italiano Oriente,
M.E.O., Roma
(Italy)

☆

President,

International Board of Indological Studies

SHARADA PEETHA RESEARCH CENTRE,

Karannagar, Srinagar, Kashmir, (India.)

Since June 1973.

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I

INTRODUCTORY

Every living being is a hero in this divine drama of *Shiva* (Supreme Being). His entry on the stage of this world from a small portal of his mother's womb and his exit either through earth or by fire or any other element are enshrouded by a great mystery. The span of time he lives on this stage of life is a modicum of beginningless and endless time (eternity), and his little life is rounded with sleep, may be, with void (*śūnya*). Some philosophers even think that it is this void that is the Supreme Being in which all life pulsates. The ultimate *Śūnyatā* (voidity) has been conceived to be the Transcendental Being (*Anuttara*), the highest and the last Reality, which is, in reality, '*aśūnya*' (*aśūnyam śūnyam ityuktam*), i. e., not 'voidity' or 'emptiness' in the ordinary sense of the term, but a positive being (*sattā-mātra*) from which emerge infinite universes and creations and annihilate into it. It is this *śūnya* which contains in itself everything and which materializes itself in the concrete form of this physical and subtle universe (*tatra tatra param śūnyam, sarvam vyāpi vyavasthitam, tadeva bhavati sthūlam, sthūlopadivaśāt priye*). The final reality is both transcendental as well as immanent (*sarvātītam param tattvam, sarvam vyāpi vyavasthitam*). The universe we live in is included in this highest Reality (*parma-tattva*). While the universe is so vast, the *Jīva* is infinitely small, like a mathematical point (cypher), but is capable of infinite expansion. The object of philosophical quest is to reach the conclusion of this inexhaustible drama of human life by shaking off one's ignorance (*malas* - impurities) and by recognizing one's essential nature, the divinity within us, in its crystalline purity.

Every living being is a spark of the divine replete with highest potential for expansion. Man is endowed with the faculty of *svatantrya*, viz, the sovereignty of will, thought and action. Thought and action are admitted to be the very life of living beings (*jñānam kriyā ca bhūtānām, jīvatām jīvanam matam*). It is in action, in effort, in forward march that one must find himself endowed with life. From the moment we feel satisfied and act no longer, we begin to die. Life is movement,

life is effort, it is marching forward, scaling the mountain, climbing towards future revelations and realizations. Nothing is more dangerous than wanting to rest.

There is always a new horison for man, a new hope every day, a desire, an aspiration to live in an ascending scale which leads him to all sorts of activity and enterprise. To have a fund of aspirations, one leading to another endlessly, is to be spiritually rich. Aspiration (*iccha*) too is indeed life. They are dead who do not aspire and are not astir. Desire and hope are a rich possession for man. We live happily so long as we hope and aspire, because we look forward to our prosperity and better days and strive for the same. Since all our activities follow from our powers of will, knowledge and action which comprise our supreme inheritence, we are said to ba *Īśvaras* (lords) in our limited spheres (*icchā-jñāna-kriyā pūrva, yasmat-sarvāḥ pravṛttayaḥ, sarve-pi jantavās tasmād-īśvarā-iti niścitaḥ*). The essential nature of the divine (Self) within us is its *Svatantrya*, the absolute liberty and autonomy of consciousness (*tan-maheśvaryam svatantrya-rūpam*). By virtue of his *svātantrya*, man is said to be the master of himself, the forger of his own destiny, the architect of his own future. 'The individual is essentially free, freedom is the inner being of the individual'. The human being is absolutely free (*svatantra*) in creating a world for himself, a new world, a better and happier world. The system condemns those who believe in the fate of man as being rigid and unchangeable, and, therefore, do not stir to bring a change in their lot by their work and effort.

The system aims at blazing a new path (*sughaṭa eṣa margo navo*) for achieving peace and felicity for one and all. Like that of the Upaniṣads, its highest ideal or acme is to promote 'world-peace' (*Vishva-shanti*). For this ideal, it prescribes 'recognition of the Supreme inheritence of man and recognition of the supreme ends of life', ignorance of which is the main cause of human misery and suffering. "Within each incarnate soul dwells the good consciousness which we must seek out and awaken". It awakens by 'humane recognition of human dignity in each and every individual'. When mankind awakes to this truth and is conscious of divine nature and

spiritual kinship and unity of all human beings, universal brotherhood will follow. The inner significance of India's philosophy is 'the spiritualism of life' or 'the divinization of humanity'. The *Pratyabhijñā* system represents a proper evaluation or reappraisal of Indian Philosophy.

The following pages represent a popular version of the *Pratyabhijñā* system of Indian philosophy for the easy understanding of its tenets and values by the interested students and general readers. It is hoped that this book will not only be widely read by the lovers of Indian Culture and Philosophy, especially by those who are interested in Kashmir's contribution to thought and culture, but it will also be of great benefit to common man in bringing a change in his lot by application of the principles and values implied in the doctrine, to life. Besides, the general pattern of Indian philosophy of education as presented in the Pratyabhijñā doctrine and the introduction of this indigenous thought pattern in its universal application to the present day system of Education will surely bring about marvellous results in education.

II

EVOLUTION OF PRATYABHIJNA STUDIES

The first notice of the system : The attention of modern scholars was drawn to what is known as the *Pratyabhijñā System of Philosophy* very late in the annals of Indological research. The system came to the notice of the scholars in 1858 A D., when *Sarvadarśana Saṁgraha* of Mādhavācārya, an epitome of the sixteen systems of philosophy, edited by Ishvarachandra Vidyasagara, was published for the first time in the *Bibliothica Indica*. This well-known work reviews, perhaps, in the gradually ascending order of importance, from the Vedānta point of view, the sixteen most important philosophical systems, including the three Śaiva systems, the *Nakulīśa-Pāśupata*, the *Śaiva Siddhānta* and the *Pratyabhijñā Darśana*, current in southern India in the 14th centuary A, D. The book is translated into English by E. B. Cowell and A. E. Gough. In this work, the Pratyabhijñā system is the eighth and the Vedānta system of Śaṅkarāchārya the last and treated as the highest among the sixteen systems described.

Discovery of Pratyabhijna Literature :— Nevertheless, until about the year 1876 A. D. the Pratyabhijña Ṣāstra remained unknown to the modern scholars. In the year 1875, G. Buhler, while on a tour, under the orders of the Government of India, for a search of Sanskrit manuscripts, discovered in Kashmir the works composed by Kashmiris under the general name Ṣaiva Ṣastra. Having collected a number of manuscripts, he divided some portions of these referring to the philosophy of the Ṣaivas into two classes according to the two great Ṣaiva schools of Kashmir : the *Spanda Ṣastra* of Vasugupta and the *Pratyabhijña Ṣastra* of Somananda and Utpaladeva. Dr. Buhler brings to notice Prof Gough's Prefatory Note to his Translation of the 'Ṣaiva-darśana' in *Sarvadarśana-saṁgraha* : 'That the Kashmirian Ṣaiva philosophy bears close resemblance to the Ṣaivism of the Southern India'.

Publication of 'Kashmir Series of Texts and Studies' (*KSTS*) :— The first impulse to the study of the Pratyabhijñā literature was given by the publication of Buhler Report about the discovery of the manuscripts on Shaiva Ṣastra in Kashmir. (*Detailed Report of A Tour in Search of Sanskrit mss ...., Journal of the Bombay Branch of the Royal Asiatic Society, 1877, Extra Number, pp. 78-9*). The Kashmir Research Department which dates back to the very first year of the reign of Maharaja Ranvir Singh in 1857, took up the study of these manuscripts from 1902, when its activities actually began. Accordingly, the editing of the Ṣaiva literature and the publication of *KSTS* were started by the Department in 1904 and in due course of time a number of volumes of the Series was brought out, which include almost the whole of the Pratyabhijña Ṣāstra.

Pioneering Studies :—This literature began to attract the attention of scholars early in the present century. There appeared 'the *Paramārthasāra* of Abhinavagupta' (Sanskrit Text and Translation, with Notes, etc., by L. D. Barnett), in the year 1910, in *journal of the Royal Asiatic Society of Great Britain and Ireland*, London, (pp. 707-47), in which we find, for the first time, an English presentation of the principles of the Ṣaiva school of Kashmir.

In the year 1912 was published the translation of *Ṣiva-Sūtra-Vimarśinī* by P. T. Srinivasa Iyangar. *Ṣiva-sūtra* presents briefly the

rudiments of the Shaiva school of Kashmir, though in it importance is attached to Yoga aspect of Shaivism, viz., to forms of the Yoga discipline (*samāveśa*), meditation, etc. Another work, namely, ***Kashmir Śaivism***, being a brief Introduction to the history, literature and doctrines of the Advaita Shaiva philosophy of Kashmir, by J. C. Chatterji, appeared as one of the volumes of *KSTS*, in the year 1914. In this work, the scholar distinguishes the Shaiva philosophy from a system of Shaiva faith. In the year 1936, there appeared another book, *Abhinavagupta*—An Historical and Philosophical Study (Ph.D. Thesis), by K. C. Pandey, which gives a brief presentation of the various doctrines of the Pratyabhijñā Philosophy, as expounded by Abhinavagupta, in his two commentaries on *Īśvara Pratyabhijñā Kārikā* and his other works on the subject, viz., *Tantrāloka*, etc. In the years 1938 and 1950 were published Volumes I and II of *Bhāsharī*, a commentary on the *Īś.* *Pratyabhijñā Vimarśinī* of Abhinavagupta, edited by K. A. Subramania Iyer and K. C. Pandey. This work is greatly helpful for the proper understanding of the abstruse text of the *Vimarśinī*, a short commentary on *Pratyabhijña Kārikā*, by Abhinavagupta. The credit of discovering this important commentary and getting it copied from a single and rare manuscript in possession of its owners in Kashmir and published under very difficult circumstances goes entirly to Dr. Pandy. Bhāskarācārya, the commentator of the *Vimarśinī*, lived possibly in the 18th century, being seven generations ahead of his present successors. Another notable work on the subject, by K. C. Pandey, namely, *Bhāskarī* Volume III, presenting an English translation of the *Īś. Pratyabhijñā Vimarśinī* in the light of the *Bhāskarī*, together with an outline of the History of the Shaiva Schools, appeared in the year 1954. As regards Abhinavagupta's contribution to the Pratyabhijñā system of philosophy, K. C. Pandey remarks, in his *Abhinavagupta*, "The philosophical system of Kashmir, with Abhinava's contribution to it left out of consideration, loses most of its importance". The scholar further states, "It is not possible for us to attribute the authorship of any particular theory to Abhinava as we can do to Kant or Hegel".

The next work on the subject, *The Secret of Recognition* (*Pratyabhijñā Hṛdayam*) translatnd into English by Kurt F. Leidecker from

its original translation in German by Rev. Emil Baer, was published in the year 1938 in the *Adyar Series* No. 18. It contains, in its introductory pages, a Note by S. S. Suryanarayana Shastri on 'the Pratyabhijñā System and the Shaiva Siddhanta of South India'. As regards the origion of the Pratyabhijñā philosophy in Kashmir, the scholar observes in his Note No. 36 (given in his book, on p. 108): 'We might make mention of the tradition according to which Shaṅkara in his travels came near Kashmir. The activity of this greatest of India's monists falls into the first half of the 9th century and comes, therefore, at the same time as the appearance of Vasugupta (cf. Chatterji, *Kashmir Śaivism*, p. 23). Hence it is not improbable that he imparted the impetus to the monistic movement in Kashmir (cf. Farquhar, *An Outline of the Religious Literature of India*, p. 108).

Dr. S. Radhakrishnan has devoted a chapter (No. 10) in his *Indian Philosophy*, Volume II, to the Pratyabhijñā system. From this it is clear that this eminent scholar has noticed it as one of the notable schools. He remarks that "the development of Shaivism in the extreme south of the country as well as in the extreme north, that is, in Kashmir, is a wonderful example of India's cultural unity". M. M. Gopinath Kaviraj has written a few articles on the subject in some leading papers. Prof. Lacchmidhar has given a brief discription of the Pratyabhijñā school in his book, namely, *The Birth-place of Kālidāsa*. C. Hayavadana Rao has made casual remarks about some of the doctrines of this system in his Introductory volume (No. I) of the Śrīkara-Bhāsya on the *Vedānta-sūtras*.

The Doctrine of Recognition (Pratyabhijñā Philosophy), A study of its Origin and Development and Place in Indian and Western Systems of Philosophy, by Dr. R. K. Kaw, appeared in the year 1967, and the *Pratyabhijñā Kārikā of Utpaladeva* (Basic Text on Pratyabhijñā Philosophy - the Doctrine of Recognition), Exhaustive Studies, in Parts I & II, by the same author, was brought out in the year 1975 and 1976. In his first book, mentioned above, the writer observes, "It is apparent from the above (contributions to the subject made by different scholars) that...... so far, no attention seems to have been

devoted to a serious study of its origin and development and its specific contribution to philosophy, Indian and Western. It is the first attempt to trace the origin of the various doctrines of this school to the philosophic ideas in the Vedic hymns and the Upaniṣads and the Buddhist sources. These studies reveal that the system has evolved, of course, from the same fountain-head where all other schools of Indian Philosophy, like the Sāṁkhya, the Vaiśeṣika, the Vedānta, the Vaiyākaraṇa and so on, had their origion... The earlier studies do not differentiate the philosophical content from the theological matter of the Shaiva school. An attempt has been made, for the first time, to treat the philosophical oontent (or philosophy proper) of the Pratyabhijña system almost apart from the dogmas of the Shaiva cult... It appears that the system of philosophy presented in the Pratyabhijñā literature has not, so far, been understood in its proper context. In the present study, the various tenets of the system have been properly coordinated with great fidelity to the original. In these studies the two stages of the development of the system have been noticed, one, the earlier stage represented by the work of Somānanda, the founder of the school, the second, the later stage as represented by the doctrines taught by Utpaladeva, the disciple of Somānanda, and further elaborated by Abhinavagupta. The importance of this work is indicated by the two eminent scholars in their remarks (as examiners of the thesis approved for the Ph. D. Degree of the Punjab University, Lahore): "...the author shows much originality in dealing with the problems of the Pratyabhijñā philosophy and he has adduced many new facts and discovered many new relations." (Principal S. N. Dasgupta). "...the author has dealt with an unexplored field and has mastered the material sources and brought together a vast amount of important and interesting information." (Dr. S. Radhakrishnan).

'It has also been pointed out that the sytem has, indeed, made a radical revision or re-orientation of the Indian and Western systems of philosophy. From the earlier studies, it has been noticed that some of the opinions of scholars do not accord with facts...All such controversial view-points have been discussed at proper places in this work'.

III

PHILOSOPHIC MOVEMENTS IN INDIA AND THE WEST

Philosophy :— Philosophy is, mainly, a quest in the direction of the study of life and existence. Two questions arose in the mind of man as soon as he began to think : 'What is the meaning of his life, and what is the nature of the universe he sees all around'. How long man groped in diverse directions for solution of these two questions, we do not know ; but a stage came when he adopted a definite course in this direction and started to advance along the path of reason and thought. It is from that day when human thought reached that stage, that the history of philosophy begins. It came into existence as a systematic subject, when the mysteries of nature attracted the thought of man and he began to make inquiries into the hidden nature of things, facts of outward world, facts of the individual mind and facts of spiritual life, what is without us, what is within us and what is above us. He devoted himself not only to thinking and reflecting on the nature of cosmos, the meaning of right and wrong and the destiny of the human individual, but also to searching for the truth of things and striving to live in the spirit of truth. In this way, man has ever played the part of a philosopher. The main characteristic feature of a true philosophical system is that it should be based upon logical and rational thinking and not on mere faith and superstition.

The West has its philosophy almost distinct from its religion, while in India we do not have philosophy separate from theology. Zeller says, "Indian Philosophy never lost contact with religion and never became independent'. In fact, in this country religion has led to philosophy.

India :—In the history of the development of Indian philosophical speculation, there arose two main currents of thought from two different religious movements, the Vedic and the non-Vedic. The Vedic movement grew within the ambit of Vedic scriptures, and the non-Vedic movement developed from the *Śaivāgamas*, the scriptures of the Śaivas. The *Vedic movement* started sometime between the second and the third millinnium B C. when the Aryans settled in India and produced their literature, known as the *'Vedic Literature'* Some hymns of the *Rig-Veda*, the oldest of the Vedas, and the later

Vedic literature, Brahmanas (supplementary prose books), Āranyakas (forest books) and the Upaniṣads (philosophical treatises), in particular, are replete with various speculations of the Vedic Indians regarding the origin and nature of creation. Rational philosophical thinking, in fact, grew in India from the age of Buddha. We see Buddha, as also Mahāvīra, in the role of philosophers than of prophets (of Buddhism and Jainism). Both of them devoted themselves to finding solution to the problem of life and existence, without concerning themselves with the existence and role of God. The earliest philosophical doctrines evolved from the Buddists. Later on, the speculations of the Upaniṣads assumed different forms in various Brahmanic systems of philosophy, Sāṁkhya-Yoga, etc., which developed in post-Vedic ages.

The *Śaiva movement* in India dates from centuries earlier than the Vedic movement. The excavations of Mohenjo-daro and Harappa have revealed that the Śaiva cult was in vogue as far back as 3000 B. C. Sir John Marshall says, 'Amongst the many revelations that Mohenjodaro and Harappa have had in store for us, none perhaps is more remarkable than the discovery that Shaivism had a history going back to the Chalcolithic age or perhaps even farther still.' The philosophical speculations seem to have also been growing among the Shaivas who lived side by side with the Vaidikas long before the Christian era The different Shaiva sects also held varied philosophical doctrines, like the similar schools of the Vedic fold S. G. Sakharpekar observes in his address on "*Shaivāgamas*" (All-India Oriental Conference, 1933) that before the arrival of Shaṅkarāchārya on the religious stage, the Āgama-vādins of the Śaiva school were separated into different schools, Mahapaśupatas, Śaiva-Siddhānta, Nipāla-Paśupatas, Kashmir Shaivas and Vīra-Shaivas (of the South), who professed various philosophical theories.

West :— In Europe, we meet, in the sixth century B C., with the earliest Greek thinkers, like Thales, Pythagoras. Socratese and others. In India, the emergence of Buddhism and Jainism took place in that epock. In Greece, the philosophical conceptions started with the question as to 'what constitutes the primordial natural force-principle', from about 600 B. C , when Thales declared water to be the first principle—'the Universal Substratum, *Prime Materia* of all

things, of which the other bodies are mere modifications'. Thales was followed by other Greek philosophers, Anaximander, Anaximenes, Pythagoras and so on, who, in the beginning, held materialistic conceptions of the Universal Substratum or the *Prima Materia* of all things. The materialistic conceptions of the Ultimate Cause (Reality) were followed by the three idealistic movements of the later Western Philosophy which culminated in Hegel's Absolute Idealism. Further scientific inquiry into various physical phenomena revealed certain primary truths or general laws of nature. Herbert Spencer felt the existence of some *Unknown Reality* of which Matter, Motion and Force are but symbols. While generalizing all phenomenal changes under one *Unknown Reality*, he held that Spirit and Matter are its two aspects. In the Western Philosophy, we notice so many landmarks in the schools of Physical Philosphers, Sophists, Neoplatinists. Medieval Philosophers and Modern Philosopners.

IV

INDIAN PHILOSOPHY, ITS INTRODUCTION INTO KASHMIR

Indian Philosophy :—We find the beginnings of pantheistic philosophy in the Puruṣa Hymn of the *Rig-Veda* (X-90): "Puruṣa is all this world, what has been and shall be......', and the concept of a Conscious Being (*Citi*) as the origin of existence, in the Hymn of Creation (*Rig-Veda*, X-129). As said before, *Rig-Veda* is the oldest scripture of the Indo-Āryans, assigned to the date between the second and the third millinium B. C. The monistic doctrine of *Brahman* (the Ultimate Reality) is the latest stage in the development of philosophical thought in the Vedas. The doctrine assumed a distinct form in the Upaniṣads and was later elaborately propounded in Bādarāyaṇa's School of Vedānta. It is from the age of Buddha and Mahāvīra that various distinct systems of philosophy and doctrines emerged in India. To mention some of the outstanding schools, *Lokāyatas* or *Chārvāka*-materialists preached outright against the faith in God and in future life. Brahaspati was the founder of the school and Chārvāka was his chief disciple. *Anekanta-vāda* of Jaina School represents the doctrine of diversity and complexity of Reality. Twenty-four were the early teachers (Tīrthaṅkaras) of Jains, the first being Rishaba-deva and the last Mahāvīra-Vardhamāna (6th Cent B. C.). *Sarvāsti-vāda* (Hīnayāna Pluralistic Realism), *Kṣanika-vāda* (the Doctrine

of Momentariness, flux), *Vijñāna-vada*[1] (stream of consciousness or ideas is the only reality which is in flux) and *Sūnya-vada*[2] (Mahāyāna-doctrine that everything is void ; *śūnya* - voidness - is the only Reality) are the four notable doctrines of Buddhist schools. Following chronologically are the six orthodox Brahmanic schools : *Saṁkhya-Yoga*[3] (schools of sychodynamic standard, propounding the reality of the nature of forces and powers and of the nature of thoughts and ideas), *Nyāya-Vaiśeṣika*[4] (creationist, realistic and analytic schools) and *Mīmāṁsā* or *Vedanta* schools of Jaimini and Badarāyaṇa (teaching the doctrines of *Karma*—action—and *Brahman*, principle of 'existence, consciousness and bliss'—*Sat-cit-ananda*, as the Ultimate Reality). *Śabda-Brahma-vada* and *sphoṭa-vada* are two important doctrines of Vaiyākarṇas (school of Grammarians) who teach that sound or word (*para* or *paṣyanti*, *sphoṭa*) is the origin of this existence. Further land-marks in Indian philosophic thought are represented by the schools of Gaudapada, and Shaṅkaracharya (who teach Absolute Monism), Bhāskara, Ramānuja, Nimbāraka, Vallabhacharya, Madhava and others who differed from and opposed with Shankarachārya and professed their own specific doctrines.

Philosophic Renaissance in Kashmir :—The philosophical thought grew in Kashmir among the followers of Shaiva cult. Shaivism is the earliest and the most prevalent cult, which was in vogue along with the Vedic faith in every part of India from very early time, and in Kashmir long before the time of Ashoka (273-232 B. C.). Shiva-Shakti cult, being the earliest faith in Kashmir, occupied the first place among the Hindu cults of the valley. Though its introduction in Kashmir is shrouded in mystery. it was prevalent there at least since the time of Mahābhārata (2448 B. C.), which is mentioned by Kalhaṇa in his *Rāja-tarangini*, as the earliest date of communication between Kashmir and the rest of India. Although Kashmir remained secluded because of its high mountain barriers, yet, from time to time, various philosophical doctrines reached there from outside its boundaries, including those of the schools of Vaidikas and Shaivas. These schools had their impact on the thought of

1. First taught by Asaṅga; 2. Taught by Nāgārjuna; 3. Of Kapila and Patañjali; 4. Gautama and Kaṇāda.

Kashmirian thinkers. Buddhism was welcomed by Kashmiris centuries before the Christian era, and Kashmir became its stronghold from the time of Ashoka. Since then, the Buddist thought was predominent in the valley for many centuries. Shavism continued to be the vital force. A revival of Shavisim, however, came in the valley from the seventh century A. D. Eighth and Ninth centuries of the Christian era seem to have witnessed a religious upheaval in Kashmir, as a result of which Buddhism appears to be disappearing and the old Hinduism, particularly Shaivism, taking hold of the people, It was, just after the decay of Buddhism, that *Śiva-sūtras*, which form the bedrock of Kashmir Shaivism, are said to have been revealed to the sage Vasugupta by the favour of the Lord (Shiva). In the ninth century A D., Kashmir was a meeting-ground of the various philosophical currents. It is from the concourse of the then prevailing thought currents flowing from various schools of Buddhists, Vaidikas, the Shaivas and the Shaktas, the Vaiyākaraṇas (Grammarians), the Sāṁkhyas, the Naiyāyikas, the Vedāntins and the expounders of the Yoga system, that a monistic school of philosophy, popularly known as '*Kashmir Shaivism*', distinctly propounded later in the Pratyabhijña system, emerged in the Shaiva fold in the valley.

Distinctive Features of Kashmir Shaivism :—The line of thought represented by *Shiva Sūtras* (discovered by vasugupta) was developed by two Āchāryas, Bhatta Kallata and Somānanda (crica 9th Century), in two different directions. While Kallata handed down the doctrines as a system of religion, Somānanda supplied the logical reasoning in their support and thus founded a system of Advaita Philosophy of the Shaivas on the basis of what was at first taught as a system of faith. This development resulted into emergence of the three different forms of Kashmir Shaivism : (1) the *Āgama Śā tra*, (2) the *Spanda Śāstra* and (3) the *Pratyabhijña Śāstra*, corresponding to the three broad divisions of its literature. The whole literature comprising its three divisions is known as *Trika Śāstra.* Generally speaking, the Āgama Shāstra gives the rudiments of Kashmir Shaivism as a mystical Yoga system, known as *Śaiva-Yoga* or *Śaiva-samāveśa.* The School of Yoga Shaivism prescribes the various yogic methods

of *Saṁyam* (concentration of mind) for achieving lower and higher siddhis (occult powers) and the glories of liberated life. These methods are called *Śāmbhavopaya*, *Śaktopaya* and *Āṇavopāya*, the exposition of which is the main theme of the whole Trika Shastra. The *Śiva-sūtras* form the most important part of the Āgama Shastra from the Trika point of view. The Spanda Shastra, being the second system, was started by Kallata, the pupil of Vasugupta who most likely composed the Spanda Sūtras. The same was carried by Kallata's successors, Pradyumna Bhatta, Prajñarjuna, Mahādev Bhatta and Bhaskara. The Spanda Shastra gives a comprehensive exposition of the three Yogic methods of realization, the mystical upāyas. The Pratyabhijña Shastra, being the third system, was started by Somananda and was carrisd on by the line of his disciples, Utpaladeva, Lakṣmanagupta, Abhinavagupta and the later teachers. It was regarded by its originators as *manana* or *vicara śāstra*. It lays stress on acquiring realization by the pursuit of knowledge and reason alone, and relegates the Yogic methods to a subordinate position. It thus primarily represents the 'philosophy proper of the Trika Shastra.' It will be observed that, in its main doctrines, the Pratyabhijña system is not fundamentally different from the ancient Vedanta, the Vedanta philosophy of the Upaniṣads, which are the fountain-head of all the systems of thought in India. There is a common theme in the different philosophical systems of India, the Saṁkhya, the Vaiśeṣika, the Vaiyakaraṇa (the Grammarians' School), the Buddhist and the Vedanta, including the Pratyabhijña system or, as a matter of fact, any other Shaiva system that arose in India. These systems, however, differ from one another in holding different points of view, in propounding different theories of their own and also in adopting different nomenclatures. The Kashmir Shaivas, the origintors of the Pratyabhijña system, have incorporated most of the ideas from the said systems and have presented their various doctrines in a technique of their own derived from the Shaivāgamas, which distinguish the system from the other systems.

V

CONTROVERSIAL VIEW-POINTS

It is sought, in this chapter, to clear off certain controversial view-points raised by some of the earlier students, with regard to this system of philosophy, as follows :—

Name :—The first view-point is regarding the name of the system. Some scholars do not seem to differentiate the *Pratyabhijñā* system of philosophy from the *Trika* and prefer to call the system by the latter name. J. C. Chatterji observes, 'On the *Trika* there were many treatises each of which was called a *Śastra*, but these works do not represent so many different systems but only treatises on the various aspects of the same system of thought'. K. C. Pandey states, 'It is a misnomer to call this system of philosophy '*Pratyabhijñā*' or "*Spanda*" as much as it would be to call India "Calcutta" or "Bombay". These are parts and very important parts (of *Trika*), but severally they do not present the whole." Kurt F. Leidecker also notes, *Trika*, *Spanda* and *Pratyabhijñā* are the designations of one and the same system and that distinction made by Dr. Buhler between the *Spanda* and the *Pratyabhijñā* is erroneous'. These scholars seem not only to have not observed the distinction between *Trika* *Spanda* and *Pratyabhijñā* but have also failed to notice that *Pratyabhijñā* is the only 'philosophy proper of the *Trika*', as first pointed out by Pt. Madhushdan Kaul. Metaphysical reasoning is the essence of a philosophical system. It is to this philosophical content of the system that Utpaladeva gives predominance in his *Īś. Pratyabhijña Karikā*, relegating to a subordinate position the Āgamic and Tantric dogmatism, which *Trika*, in the main, presents. This philosophical system is called "*Pratyabhijñā*" by Mādhavachārya in his *Sarvadarśana-Saṁgarha* (in the 14th Century) on the basis of the title given by Utpaladeva to his *Karikas*. For this apparent reason, Dr. S. Radhakrishnan also calls the system '*Pratyabhijñā*' and not *Trika*. The system is also generally known as "Kashmir Śaivism", as this name was first given to it by J. C. Chatterji, because all writers on it belonged to Kashmir. Shaivism or Shaiva system is a more comprehensive term

representing any system evolved from *Śaivagamas* or *Śaiva Tantras*; sixty-four systems of the Shaiva cult are mentioned in the scriptures of Kashmir Shaivas, which include *Trika* as one of them. It is pointed out that the system was known as *Svātantryavāda*, a name by which it is referred to by Abhinavagupta in his *Vivṛti Vimarśinī* (P. 9). The system is stated to be also known as *Ābhasavāda*. These are only the different doctrines included in the system. It is therefore correct to call the system, by which we mean the philosophic system, by the name '*Pratyabhijñā*'.

Place of origin :— The second view-point is regarding the statement made by K. C. Pandey that *Pratyabhijña* Philosophy was not indigenous to Kashmir but was introduced and developed by the two ancestral lines which came to Kashmir from outside. To those who think that the Pratyabhijñā or Trika Darśana and its teachers were brought to Kashmir from outside, it may be questioned, 'Before its emergence in Kashmir where else did it originally exist wherefrom it was brought to Kashmir by the ancestors of Somananda and Abhinavagupta ?"[1] Actually we have no trace of the system outside Kashmir before Somananda's time. As to the statement that the fourth ancestor of Somananda (Saṁgamaditya) came from Kailasa to spread the Shaivagamas in Kashmir, it may be noted that this is not a historical fact, but is intended to give sanctity to Shaivagamas. It may also be stated that Abhinavagupta received instruction in the Pratyabhijña Shastra from his teacher Lakṣmaṇagupta who did not belong to his immigrant ancestral line, but was born from some other native family of Kashmir. It is, however, certain that Lakṣmanagupta himself learnt the Pratyabhijña system in Kashmir and not outside. Jayaratha, the commentator of Tantrāloka, clearly states that the system was cultivated under the fostering care of Somananda and others who were the natives of Kashmir. It was not to be found elsewhere before it emerged in Kashmir ; and it was from this part of the country that it spread in other parts of India where it won praise and admiration as an unique thing like saffron."

Time of existence :— The third view-point concerns the time of existence of the system. K. C. Pandey thinks that 'the philosophic tradition which Somananda represents goes back about the end of the 4th century A. D.' He says, 'Somananda represents himself to be

the nineteenth descendant of Tryambaka; from this it follows that a period of four hundred and fifty years must have intervened between Tryambaka, the propagator of monistic Shaivagamas, and Somananda who lived in the ninth century A. D.' It may be admitted that the monistic Shaivagamas, said to have been first propagated by Tryambaka, might have existed long before Somananda, but, as admitted by Dr. Pandey himself, Somananda was the first to make a definitely rationalistic approach to the problem of the Ultimate Reality. He refutes the view-points of the various prevailing schools of thought, and proves the unsoundness of their different theories and puts in nutshell his own new points of view, on the basis of which his disciple Utpaladeva constructed the edifice of his new philosophical system called Pratyabhijña. It will have to be admitted that Somananda was indeed the real founder of the system as he taught its rudiments for the first time in his *Śivadṛṣṭi*. This gets support from the statement made by Abhinavagupta that the system set forth by Utpaladeva is the 'reflection of the knowledge of Somananda'.

A similar view is expressed by Prof. Lachhmidhar. He attempts to establish that Pratyabhijña philosophy existed in Kalidasa's time (in the 5th century A. D.) Firstly, according to him, 'Shaivism followed by Kalidasa is a monistic philosophy which is no other than the Pratyabhijña Philosophy'; secondly, as he says, 'Kālidāsa propounded the philosophy of Pratyabhijña in his works, particularly Shakuntalam... which is the allegorical representation of this philosophy'. It may be stated that there is no evidence in *Abhijñāna Śakuntalam* or any other work of Kālidāsa to show that the Pratyabhijña system even existed in his time, not to speak of its having an influence upon him. It is certain that Kālidāsa was an Advaita-vādī Vedantin as admitted by Prof. Hillebrandt who observes: 'even a cursory view of his works will show that he was influenced by the philosophy of Upanisads and the *Bhagvadgītā*'. In view of this, it is not correct to say that Kalidasa was influnced by Pratybhijña system. Prof. Lachhmidhar says, 'in order to popularise this Pratyabhijña philosophy in its early days of promulgation, Kalidasa hits at the happy device of writing an allegory on the basis of the love story of Shakuntala

in the *Mahābhārata*'. In support of this statement, he has given no positive evidence. The attempt of the learned professor in attaching philosophical significance to some common words and ideas occurring in Kālidāsa's *Śakuntalam* and twisting the tenets of the system in the various love incidents of the drama is rather far fetched. It is questionable why Kālidāsa does not indicate anywhere, in *Śākuntalam* or any other work, the motive of his inventing the allegory in this drama on the basis of the tenets of the Pratyabhijñā system which he intended to popularise. As to Prof. Lachhmidar's remark: 'that in very early centuries monistic Shaivism ..representing the Pratyabhijña doctrine is already existent in the *Nīlamata* (Purāṇa)' (the work assigned the date 6th or 7th centuries A. D.), which he has supported by citing certain verses from it, it may be noted that these verses represent the common ideas which occur in both the Pratyabhijña system and the Vedanta as are incorporated in them as well as in the *Nīlamata Purāṇa* from the *Upaniṣads*, the fountain-head of the philosophical ideas. The learned Prof. seems to have failed to notice the distinctive features of the Pratyabhijña system in which it differs from the Vedanta system.

Pratyabhijna and Vedanta :— The next view-point is regarding the connection between the Pratyabhijña system and the Śankarācarya's school of Vedanta. There are so many points common to Pratyabhijña Darśana and the Vedanta. The resemblance between the two systems has been first noticed by Dr. Buhler, who says, 'This system (Pratyabhijña) does not appear to be older than the end of the ninth century A. D. and because it is of so late a date, it seems to me most probable that its resemblance to Śankaracarya's doctrines cannot be purely accidental'. The scholar thinks that there was definitely an influence of Śankaracarya's school of Vedanta upon the Pratyabhijña. On the other hand, Dr. K. C. Pandey says that there was a great influence of Shaṅkara's Tantric philosophy on *Trika*. He remarks, 'this visit of such a great person (Shankaracarya to Kashmir)...purged the local faith of its Buddhistic element and strengthened the position of the new Tantric creed'. It is not possible to agree with the learned scholar in holding that the great Shankaracarya, the expounder of the Vedanta system, had any share in the preaching or practice of Tantric philosophy, not to speak of its having an influence on the Pratyabhijña sytem. The internal evidence from his main works, the

Brahma Sūtra Bhāsya, *Gīta Bhaṣya* and the *Upaniṣada Bhāṣy*, shows that neither the *Tantra* technique, nor any Tantric doctrine, was known to Shankaracarya, the great Vedanta philosopher. The occurrence of some philosophical ideas and technical terms as common in Shaṅkaracarya's *Dakṣināmūrti-stotra* and *Īśvara Pratyabhijña Vimarśini*, pointed out by Dr. Pandey in certain quotations from both these works in his thesis (*Abhinavagupta*), does not show any Tāntric influence of Shaṅkara's school on the Pratyabhijña, as we are familiar with these Vedantic ideas and terms in the early Upaniṣads and also in Bādarayaṇa's *Brahma Sūtras* It is not understood what specifically Tāntric is noticed in these ideas which represent more or less the Vedāntic thought.

VI

FIRST TEACHERS OF PRATYABHIJNA SCHOOL
(Somananda, Utpaladeva & Abhinavagupta)

As said above, Pratyabhijña School of Indian Philosophy had its origin in Kashmir. Somananda and Utpaldeva were the *ādigu·us* (first teachers) or the exponents of the school. Somanauda was indeed the founder of the school which takes its name from *Pratyabhijña Kārikā* by Utpaladeva, the disciple of the former. Owing to his authorship of this work which forms the main treatise of the school, Utpaladeya occupies a higher position than that of his preceptor, Somananda. All the same the credit of being the founder of the school goes to Somananda, for the reason that it is he who, for the first time, briefly laid down the doctrines of the school in his work *Śivadṛṣṭi*, a treatise (*prakaraṇa*) on Śaiva Philosophy. Utpaladeva was in fact the systematiser of Somananda's thought, since the former himself acknowledges the fact that his work *Pratyabhijñā Kārikā* reflects the views of Somananda as presented in his *Śivadṛṣṭi*. Like Shankarāchārya, a commentator of Badarāyaṇa's School of Vedānta, Abhinavagupta (another luminary among the celebrities of Kashmir Shaivism) gets the credit of being the exnounder of Pratyabhijña system. We are in possession of his two commentaries, one short (*Vimarśini*) and the other long (*Vivṛti-vimarśini*), on *Pratyabhijñā Karika* of Utpaladeva.

Somananda :— Somananda was separated from Abhinavagupta by two teachers, Utpaladeva and Lakṣmanagupta. Abhinavagupta's date of birth, according to his own statement in his *Brahati-vimarśini*, is 924 A. D. Thus Somananda should have lived during the middle of the ninth century. In the closing verses of his *Śivadṛṣṭi*, Somananda tells us that he was the fourth descendent from Saṁgamāditya who was known to be the fifteenth Siddha, descendent of Tryambakāditya, the first mind-born son of Durvasas who was directed by Shrīkaṅṭha incarnate Shiva to revive the secret Shastra in the world for the benefit of the suffering humanity. Thus he was the 19th descendent of Tryambakaditya, the first mind-born teacher of the doctrine. In the same verses (in *Shivadṛṣṭi*) in which Somānanda gives his personal account, he says that the line of teachers beginning from Tryambaka is called Traiyambaka. He further says that his family name (which seems to be derived from the name Traiyambaka) is *Teramba* in the language of the 'country' he lived in (*teramba deśa-bhāṣava*). In Kashmir at present none of the families is called by this name. We, however, have a slightly altered name *Trambi*, the family name of some Mohammandans, possibly converts, still current in Sopore and thereabouts, in Kashmir, where Somananda may be supposed to have lived. *Śivadṛṣṭi* is the main work of Somananda which has come down to us. It is commented upon by Utpaladeva, the disciple of Somananda. Unfortunately, Utpaladeva's Commentary in the published text (*KSTS* No. LIX) does not go beyond its chapter IV, 74. *Shivadṛṣṭi* is the only one of Somananba's works that is extant.

Somānanda is known to have written a short commentary—*Vṛtti* (gloss) on his own work *Śivadṛṣṭi* which is now lost. He is also known to have written another work *Parātriṁśikā-Vṛitti*, which too is lost.

Utpaladeva :—About Utpaladeva's life we know very little. In *Tantraloka* 37, he is stated to be the son and pupil of Somananda (*Somānandātmajotpala* .....). In *Pratyabhijñā Kārikā*, IV, ii, 3, he calls himself the son of Udayākara (*Udayākara-sūnanā utpalenopapādita*).

Udayakara is known to be a Kashmiri Brahman who lived near Kali-Shri-Pora in the vicinity of the present Kailaspora. Utpaladeva states in an introductory verse prefixed to his commentary *Vritti* on Somananda's *Shivadṛṣṭi* that he was induced to write the work at the request of his son Vibhramakara and class mate Padmananda. It may stated here, that we do not have any reference either about Somananda or Utpaladeva in Kalhaṇa's *Rājataranginī*. Utpaladeva's chief work which has come down to us is *Pratyabhijñā-Kārikā* with his own *Vṛtti* (gloss) on it. Besides this, his *Siddhi-trayi* (combination of his three small works, *Ajada-pramatra-siddhi*, *Īśvara-siddhi* and *Sambhanda Siddhi*) is also published. *Śivadṛṣṭi-Vṛtti* is a brief commentary written by Utpaladeva on Somananda's work. It has been admitted that this commentary is indispensable for the proper understanding of the original book. Scholars regret very much about the loss of the part of this commentary beyond the 74th verse of its chapter IV. In this commentary Utpaladeva has made clear the ideas given in *Śivadṛṣṭi*, which are otherwise obscure and most abstruse. Utpaladeva's gloss (*Vṛtti*) on his own work *Īś. Pratyabhijñā Karikā* is mainly concerned with the analysis af the metrical sūtras in prose order and clarifying the ideas given in Karikas. Utpaladeva wrote also a Tīka on the *Pratyabhijñā Karika* which is irretrievably lost.

From their works, it seems that both Somananda and Utpaladeva had mastered the Buddhist, the Saṁkhya, the Vaiśeṣika and Vedanta schools of thought, besides the Shaivagamas and allied Śaiva and Shakta systems.

Abhinavagupta :—The following account is given about Abhinavagupta in the last chapters of his two works, *Tantrāloka* and *Parātriṁshika*. Atrigupta, the earlier ancestor of Abhinavagupta, was a native of Antarvedi. He lived in the reign of King Yashovarman of Kannauj (A. D. 730-40). After the defeat of Yashovarman by king Lalitaditya of Kashmir (A. D. 725-761), the latter brought Atrigupta to Kashmir where he settled with his family. Abhinavagupta's grandfather, Varahagupta, is known to have been born from this family perhaps in the beginning of the tenth century. Varahagupta's son Cakhulaka was the father of Abhinavagupta. In keeping with the scholarly traditions of their family, both Varahagupta and Cakhulaka were great scholars.

Abhinavagupta also inherited scholarly qualities from his ancestors. He made himself known as a person of matchless scholarship and a versatile genius. He was a born Yogin (*Yoginībhū*) and a devotee of God Shiva, and led a celibate life, as Brahmachārī. According to the tradition current in old Hindu as well as Muslim families in Kashmir, particularly in the village Bhiruva, Abhinavagupta, after fulfilling the mission for which he was born, entered, one day, into the Bhairava cave in the said village, along with his twelve hundred disciples, and thus he departed from this world never to be seen again. It may be pointed out that Kashmirian Abhinavagupta, who flourished towards the end of the tenth century and in the beginning of the eleventh century, was different from his name-sake, the Shākta contemporary of Shaṅkarācharya (A. D. 788-820). The latter belonged to Kamarupa in Assam, who is known to have been defeated by Shaṅkaracharya in a discussion.

Dr. K. C. Pandey has enumerated as many as forty-one works of Abhinavagupta His two well known commentaries on *Pratyabhijña-Kārikā*, *Vimarśini* and *Vivṛti Vimarśini*, *Tantrāloka*, and *Tantra-sāra*, *Malinī-vijaya-vartika*, *Paratrimśika-vivṛti*, *Bhagvadgītartha-saṁgraha* and *Paramartha-sara* are some of his notable works. His reputation in philosophy chiefly rests on the first two works, the two commentaries on *Pratyabhijñā Kārikā*.

Abhinavagupta was a person of vast learning. He wrote on Pratyabhijñā philosophy and several other subjects, such as Dramaturgy, Rhetoric, Aesthetics and the philosophy of poetry. His chief contribution to Poetics is his commentary on Dhvanyaloka and his excellent exposition of Bharata's *Natya-śastra*. In his two commentaries on Pratyabhijña śastra, he faithfully follows the original doctrines of Utpaladeva throughout and did not attempt to add any new theory of his own. He was also under a predominent influence of three ancient religious cults of India known as the *Krama*, the *Trika*, and the *Kula* systems, on which he worked successively. Abhinavagupta's exposition of secret Krama and Kaula rituals, as a blind and staunch follower of primitive Tantric immoral practices, does not seem to add anything to his greatness as a versatile genius.

VII

SOMANANDA'S PHILOSOPHY

Reform in Religio-Philosophic Thought (in Kashmir, in 9-10th Cent.) :- Notwithstanding his devotion to the secret doctrine of monistic **Shaivāgamas handed down to him** traditionally from his ancestors, **Somānanda revolted** against the prevailing schools of thought, including certain sections of Shaivas themselves. He summarily criticised the various schools of Buddhism, the Jainism, the Saṁkhya, the Nyāya and Vaiśeṣika, the Vaiyākaraṇa and the monistic Vedānta. It appears that Somānanda was against the traditional ideas about the divinity, the purpose of life, the human activities and behaviours on earth, the meaning of salvation or liberation and the like. Even the common ideas which constitute the central thought in different philosophical systems, appear, in his view, encompassed with contradictions, such as the idea that the varying fortunes, characteristics and experiences of a man are the result of the transmigration and re-incarnation of personal soul, and the actions (*karmas*) of former lives, the concept of repetition of death and rebirth as the fate of man, which eventually urges him to strive for release from such a prospect, the belief that certain disciplines *(upàyas)* prescribed in different schools are the passport of release from rebirth and its adjuncts of pleasure and pain, and so on. Somānanda seems to have conceived of re-interpreting religious and philosophical thought in vogue in his day and laid the foundation of a new school in pristine purity, eclectic in its essence and containing the noble truths and glorious spiritual and humanistic values of ancient Vedantic thought. This new school came later to be known as *Pratyabhijñā* school (the doctrine of Recognition) after the title of the main treatise on the system, composed by Somānanda's disciple Utpaladeva. The doctrine propounded in this school is indeed a reform and revaluation or reappraisal of Indian religio-philosophical thought

Brief idea of Somananda's doctrines :— The philosophy contained in Somānanda's *Śivadṛṣṭi* is given in nutshell as follows :— In Āh. I of the book, Somananda says :- The 'essence and identity' (Self) of everything is Śiva, the Ultimate Reality, which abounds in bliss and consciousness and is all-pervasive (*atmaiva sarva-bhaveṣu sphuran-nirvṛta-cidvibhuḥ*). It is unrestricted stream of 'will' (free will) and spontaneous flow of 'Cognition' and 'Activity' (*aniruddha-icchā-prasaraḥ, prasarad-dṛk-kriyaḥ śivaḥ*). Shiva-Tattva, the benign principle, is eternal and endless (*Śiva-tattvam nityam anantakam*). When it is in the state of dissolution in the experience of its conscious beatitude alone, then these three powers, Will, Cognition and Activity, which are in their most subtle form, are in perfect union with Shiva, the Ultimate Reality. In this State the Reality exists undivided and is free from distinctions in the supreme form of its conscious beatitude. This is called Shiva's Transcendental state (*Parā* or *Annutarā daśā*), in which the Reality remains in its original plenitude of its powers (*śaktis*) of Will, Cognition and Action. Shiva's Immanent state (*Aparā daśā*) is that state in which its sovereignty of 'will', and powers of 'knowledge' and 'action', stream forth from its original state of Transcendence and from which emanate thirty-six Tattvas, the primary realities (principles of creation) bringing forth the diverse limited subjects and objects of the universe. The division of Reality or being into multiplicity and becoming is not determined by extrinsic agent, but is caused by an intrinsic force, viz , *Svātantrya Śakti* (the self-dependent power of the Lord (Maheśvara), the absolute liberty and autonomy of consciousness, sovereignty of the Lord's will), which creates and dissolves, obscures and retrieves itself ceaselessly in its original plenitude. From this point of view, reality is vibration (*ghūrṇana*), stir or movement (*spanda*), creative outburst (*ucchalata*). Every movement we make, of a physical or psychic order, is produced, originally, from a kind of tension, or urge which unfolds inside us. In all our activities, there is an element of 'drive', of 'urge', of an inner conation (*saṁrambha, aunmukhya, udyantṛtā, udyoga, samudyama*) which, directed towards a given end, brings forth the manifestations of objects desired. This tension is the most intimate and central

activity of consciousness. All forms of knowledge—in short, all our psychic activity—come from this inner impulse, and not from any extrinsic cause. This impulse is the expression of the very nature of consciousness which is the spring of life and all creation. The initial moment of our inner life is called the 'first moment' (*Prathama tuṭi*) of will. It develops, successively, in a given idea, in a given sound, and already contains potentially within itself the image of things to come. According to this doctrine, thought and language are indivisible; as reality is thought, consciousness, it is also language, word. Reality, from this point of view, is the Transcendental Word (*Parā-vāk*), the supreme language that divides itself in the words and in the sounds which populate the horison of consciousness. The nature of Reality, consciousness, is not only liberty, autonomy, sovereignty, it is also beatitude, blissfulness, self-sufficiency, rest.

Somananda, like Schopenhauer, the German Voluntarist, postulates the doctrine of Will—"Will as the first cause of everything", "will" as a force of spontaneity (urgency) and sense of effort, an impulse, instinct and spring of life. Power of 'Will' (*Iccha śakti*) is the initial or basic power, the root cause of all creation. Schopenhauer holds that the chief place in philosophy belongs not to the intellect, but to the 'will'—

> "A motion and spirit that impels
> All thinking things, all objects of all thoughts,
> And rolls through all things;"

In this doctrine of 'sovereignty of will', Somānanda represents the voluntaristic tendency of thought. According to Somānanda, the Universal Voluntarism accounts for the wonderous creative power in nature.

In Āh. II of the work, Somānanda enunciates and refutes the theory of Vaiyākarṇas (Grammarians) according to which the *Paśyanti Vāk* (the Transcendental word) is the Ultimate Cause of the universe. In a long controversy with the Grammarians, the essential characteristics of the Ultimate Cause, viz. its powers of Will, Cognition and Action, which make it potent to evolve creation, are brought out. The Grammarians' theory, *Śabda-brahma-vada*, is thus

refuted. According to Somānanda, the *Para*, the primordial state of *Paśyanti Vak* is the Ultimate Cause.

In Āh. III of *Shivadṛṣṭi* Samananda rejects the view upheld by the Shāktas, viz. *Śaktyadvaya-vāda*, according to which *Śakti* (power) independent of *Śiva* as *Śaktiman* (possessor of power) is the Supreme Cause. Attacks are also directed against dualistic Shaivas and the followers of Yoga Philosophy. In Āh. IV of his work, Somananda criticises summarily a number of other systems. He distinctly refers to the various schools of thought prevailing in his time, all of which he considers illogical and unsound, and makes a rationalistic approach to the problem concerning the Ultimate Reality. In Āh. V, Somānanda demonstrates the identity in nature of all animate and inanimate objects in this diverse world and gives proofs in support of the monistic doctrine of the Shaiva school (*sarva-samata*). In Āh. VI of the work, he rejects the views of some other systems.

In Āhnikas IV, V and VII, particularly, Somānanda establishes the doctrine of Shaiva Monism (*Sarva-śivata*) and equality of everything in nature (*Sarva-samata*). He says that Shiva (the Ultimate Reality) is immanent in this whole Universe consisting of diverse objects. In spite of diversity, there is unity in this diverse world, since One Shiva (the Ultimate Reality) is the 'essence and identity' of every thing that exists. There is equality in all things because one principle Shiva (Reality) makes them identical with one another. Shiva is the common thread that runs through the chain of diverse objects. It is this principle that maintains the system and order in this cosmos, otherwise all things would be in a state of chaos. An objection is raised here; if we admit all that exists is one Shiva, there will arise the impossibilities of practical life. Somananda says, notwithstandig every thing in nature being identical, all the acts of practical life are real, since they proceed from the self-dependent power (*svātantrya-śakti*) of the Lord. All the essentials of life are therefore unavoidable and not useless (*Śivadṛṣṭi III*).

The summum bonum of Somānanda's doctrine is that Recognitive realization (*Pratyabhijña*) only enables a person to attain success

and extraordinary powers (*Siddhi*) and ultimately leads him to enjoy the glories of liberated life.

Somananda says, whether Shiva is realized or unrealized, there is no cessation of His nature. Whether fire is known or not known, it will not cease to give light and heat; if a piece of gold remains unknown, it will not change into a piece of stone (*Śhivadṛṣṭi* VII, 1—2). But if the nature of fire is known that it gives light and heat, its knowledge can enable us to make proper use of it for lighting our houses and other purposes *(vahnir yadvapi vijñātaḥ prakāśādi karo'yasau, tathapi yojito yuktya prakāśam adhikam gṛhe*— Ibid. 10-11). Similarly, by knowing the value and the qualities of gold, we can make proper use of it. Thus, if the nature of *Śiva-Ātman* (Self) is known, proper use of His powers—*iccha*. *jñana* and *kriyā*—can enable us to accomplish our desired objects. According to Somānanda, in the words of Dr. Pandey, the realization consists 'not in the actualization of the potential; nor in the attainment of something new; nor in knowing what was unknown before; but in penetrating through the veil, that makes the Maheśvara appear as the individual, of which every one is immediately aware, and in recognising the Maheśvara in the individual. He holds that the individual is essentially free; freedom is the inner being of the individual. Bnt it is hidden by the veil of ignorance. The ignorance has to be removed to recognize it, to realize it as identical with the Reality' (Dr. Pandey, Introduction to *Bhaskarī*, Vol. II, pp. v-vi). In that state of the supreme realization, one feels that in all glooms and gleams he is but Shiva, the absolute bliss: '*śukhe duḥkhe vimohe ca sthito 'ham paramaḥ śivaḥ*'. Having known Shiva to be everything, one does not need performing any kind of worship to please the gods (unseen powers), as he knows that worshipper, worship and the object of worship is none but Shiva: '*pūjakaḥ pūjanam pūjyam iti sarvam śivaḥ sthitaḥ*. He becomes aware of the fact that he is perfectly free and not bound by fetters. The question of being bound or becoming free arises only in the case of one who is affected by impurities (*malas*), or lacks the knowledge of Self (Shiva, the

divinity, within us): *'na me bandho na me mokṣas tau malatvena saṁsthitau'*.

This is, in brief, the idea of Somananda's Philosophy. To these very ideas, Utpaladeva, the disciple of Somananda. gives a proper and systemstic form in the *Pratyabhijñā-Karika*.

VIII

UTPALADEVA'S PHILOSOPHY (i)

(Īś. Pratyabhijña Karikā—I)

Out-line of Utpaladeva's doctrine of Pratyabhijna:—The term 'Pratyabhijña' is used, for the first time, in the special philosophic sense by Buddhists. According to them, the special feature of knowledge (*sañña*, the Pali form for *Saṁjña*, meaning the conceptional knowledge) is recognising (*Paccabhiñña*, the Pali form for *Pratyabhijña*—recognising) by means of a sign (*abhiññanena*, the Pali form for *Abhijñanenā*). According to another explanation, a recognition takes place by the inclusion of the totality of aspects of a thing. The term 'Pratyabhijña' represents the experience in which direct perception (*dṛṣṭa*) is associated with memory (*smaraṇa*). The idea of 'Recognition' ('Pratyabhijña'), involving the two-fold process of simultaneously perceiving (*dṛṣṭa*) some of the aspects of a thing and remembering (*smaraṇa*) all of its previously cognised aspects in their totality, is, conceived by Somananda in his *Śivadṛṣṭi*, for the first time, in reference to the realization of the Ultimate Reality or Divine Shakti (*ŚD* IV, 118-120). The 'Īśvara Pratyabhijña Vimarśini' also gives the same idea of 'Pratyabhijña' It means cognition (*jña—jñāna*) as facing oneself (*abhi—abhimukhyena*) of what was forgotten; "*Prati*" (*Pratīpam*) implies that it is not that the consciousness of the Self has never before been a fact of experience, viz. the Self has never before been unrealized (*nānanubhūta-pūrvaḥ*). On the other hand, *'jñana'* implies that 'the knowledge of the Self' is lacking before its attainment. The system considers 'Self-recognition ('Pratyabhijña') as the end and object of a philosophical quest, not 'knowledge' (*jñāna*) of the Self, as it is according to the

Vedanta system. This is one striking point of difference between the Pratyabhijña and the Vedanta system.

The doctrines of Pratyabhijñā are systematically enunciated by Utpaldeva in his *Īsvara* ***Pratyabhijñā*** *Karika* (*IPK*). It is divided into four books (adhikaras), viz. *Jñānādhikāra*, *Kriyādhikāra*, *Āgamadhikara* and *Tattvartha-saṁgrahadhikara**. At the outset of the first book, the teacher says, '.. wishing to render service to humanity, I am setting forth 'Pratyabhijña' (Self-Recognition) which is a means of attaining all that is of highest value'. Then he tells us that the Self (*Ātman*) who is the Supreme Lord (*Maheśvara*), is endowed with the powers of Action and Cognition, as his two primary powers. He is also assigned the Sovereignty of Will (*Māheśvarya*) as his another power. All creation from an atom to a mountain, all that lives or can be said to exist in any form, in the form of sentient or insentient being, microcosm or macrocosm, is endowed with these three powers. The question arises, as Ātman (the Self) is the self-luminous Maheśvara, the Supreme Lord, Actor and Knower, the eternal Being, all talk of proving or disproving His existence is in vain. On this point the teacher says, although *Ātman* is self-luminous, yet His real nature is not manifest due to His own deluding power (*Maya-vimohini-Śakti*). The same becomes manifest by His own perceiving power (*dṛkkriyatmika Shakti*) It is the 'recognitive insight' (*Pratyabhijñā*) which revives the perceiving power. The teacher next establishes that Maheśvara is not only the Self of sentient beings, but is also of insentient objects. He tells: the existence of insentient objects depends upon sentient beings, for the powers of 'Knowledge' and 'Action' are the very life of the living beings. Thus in their very manifestation insentient objects are also endowed with these two powers. Out of these two, the power of Knowledge is self-established (*svataḥ siddham*); so also is the power of Action. The latter when associated with a particular body, is perceptible to other limited perceivers. It is from Action that the presence of the power

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*Book I—deals with 'knowledge', Book II—'action', Book III—'Āgamic tenets' and Book IV—recapitulates the doctrines expounded in the first three books.

of Knowledge in others is inferred. Thus Knowledge and Action are inter-dependent in relation to sentient and insentient beings.

A discussion is introduced to refute the theory of the Buddhist Saugatas, according to which the perceiving Self is not a permanent being. The theory of the Saugatas is based on their doctrine of general momentariness. Utpaladeva rejects the theory mainly on the ground of the phenomena of remembrance. It is upheld 'If the experiencing Self were not permanent, how can there be the rise of memory'. The teacher finally declares, if there be not one permanent Self, who is essentially self-luminous and possesses the powers of cognition, remembrance and differentiation, the settled order of the world will come to an end. The nature and function of these three powers, *Smṛti-śakti*, *Jñāna-śakti* and *Apohana-śakti*, is comprehensively treated of in *IPK*, I-iv, v and vi respectively. In the next section (*āhnika* vii), it is established that these three powers rest in one substratum, permanent Self (*Ātman*). In Section viii, the last *Āhnika* of Book I, the teacher explains the nature and function of the Sovereignty of the Lord's Will (*Maheśvarya*). Here, a new theory is laid down, Svatantrya-vāda, the Universal Voluntarism.

Svatantrya-vāda is the chief doctrine of the Pratyabhijñā system. It explains the Lord's self-dependent power which evolves this world of diverse nature, and the 'Sovereignty of the Lord's Will' which imparts the impetus to the process of creation. In the earlier systems three main theories are propounded to account for the process of the creation, viz. (1) the Realistic or Creationist view (*Ārambhavāda*), (2) the theory of Transformation (*Pariṇāma-vāda*) and (3) the theory of Manifestation (*Vivartavāda*). The Pratyabhijña Philosophy considers these three theories unsound. According to the first theory there exist nine classes of realities out of which everything in the universe is formed. It does not give any reason how Effect comes out of the Cause in which the former does not exist before it comes into existence. According to the second view Cause brings out Effect after it undergoes complete destruction. For instance, milk is transformed into curds after it no longer exists in that form. Seed changes into plant after it is completely merged in the soil. It has failed to explain the following instances. The birth of a babe takes place

not after the destruction of its Cause, the parent; the creation and multiplication of bacteria do not involve the destruction of the former bacterium According to the third theory, *Vivarta-vāda*, which is upheld by Shaṅkarāchārya, all effects are the product of *Māyā*, the Nescience. The 'Pratyabhijña' school considers it absurd to think that all the facts af experience are the product of the fictitious principle *Maya*. It makes a realistic and rational approach to the problem and postulates a new theory, the theory of *Svātantrya-vāda*, to replace the earlier theories which are held objectionable. On the basis of this new theory, it is due to the sovereignty of the Lord's Will that Effect evolves from Cause. It is the Lord's Self-dependent Power (*Svatantrya-ṣakti*) that multiplies effects from a single cause without destroying itself (the cause). The production of species from parents, expansion and growth of cells from a single cell, creation and multiplication of bacteria from the first bacterium—all these are examples of the *Svatantrya-ṣakti* of the Supreme Cause. The Universal Voluntarism seems to be the sound explanation to the wonderous creative power in nature. According to 'Svātantrya-vāda', the Lord is *sarva-kriyà-svatantra*, i. e., is free (svatantra) in all his actions from internal stir (*āntarīya spandana*) to external stir or manifestation (*bahis spandana* or *unmeṣa*). It is the self-dependent power ('Svātantrya-śakti') of the Lord which causes multiplicity and diversity of effects from One Supreme Cause (*tat samarthyam svatantryam*). Schopenhauer (in the Western Philosophy) also hits upon the same idea in his doctrine of Will—"Will as the cause of every thing"—'Will' as a force of spontaneity and sense of effort, an impulse, instinct and spring of life, which is supernatural power. Fichte sought to convince Germans that in will lay man's divinity.

IX

UTPALADEVA'S PHILOSOPHY (ii)

(Īś. Pratyabhijña Karika—II-IV)

Out-line of Utpaladeva's doctrine (*contd.*) :—In the second Book of *Pratyabhijñā Kārika*, *Kriyadhikara*, which deals with the power of Action or physical activity, we are told that the whole creation or manifestation is the result of the *Kriya - ṣakti*. tt functions under the operation of its three laws, viz, the law of Division (*bhedabheda*), the law of Perception (*mana-tat-phala-meya*) and the law of Causation

(*Karya karaṇa*), and thus turns into the constituent power (*nirmāṇa-Shakti*) which brings into existence or manifests the whole cosmos comprising the variety of subjects and objects. The Bauddha views action purely objectively and holds it a series charaterised by succession (*Krama*) and therefore multiple which is contrary to the nature of Self who is, in essence, devoid of plurality. The Pratyabhijñā asserts the multiple nature of action as observed externally, but this action, taking it in its subjective or internal aspect, is only an expression of the will of the individual and the will is one because of the oneness of the purpose that it aims at. Thus action, taken in both of its aspects, is unity in multiplicity : the unity is internal and subjective and multiplicity is external and objective. *Kāla-śakti* (the time factor) is responsible for the plurality of *Kriyā* (action), viz., plurality is the result of perception of an object at different moments of time. The time is in reality the succession observable in the movement of the sun and other planets, in the blooming of different flowers (in different seasons) and in the alternations of summer and winter. Self possessing *Kriya-śakti* as one of His powers is uneffected by *Kalā-śakti* and is thus free from the nature of plurality. *Kriya-śakti* is responsible for the manifestation of temporal and spatial orders, but it is free from the temporal and spatial limitations. This is explained by the theory of Manifestation, *Ābhasa-vada*, which is also a newly-coined theory in the Pratyabhijña system.

According to the *Ābhasa-vada*, *Ātman*, the Supreme Lord (*Maheśvara*), is the manifester of diverse manifestations (*citrabhasa-kṛtaḥ-prabhoḥ*) in the form of the various objects of this universe. The *Kala-Śakti* of this Lord (*Ātman*) differentiates various manifestations at different moments of time as distinct entities. The Lord makes the spatial succession manifest by means of manifestations of bodies (*mūrti-vaicitrya*), and the temporal succession by means of manifestation of the variety (of forms) in action (*kriya-vaicitrya*). Almost similar to *Vivarta-vada* of Vedānta, *Ābhasavada* also holds the world objects as manifestations or *abhasas*. Whereas in Śaṅkara's system of Vedānta, the *abhasas* are fictitious and hence unreal, in the Pratyabhijñā system the manifested objects are real as they exist

in the Supreme Reality, viz., appear on the background of Self (*Svātmabhitti*). Thus we have two aspects of Self, *Prakāsa* and *Vimarśa*, one stands as the substratum of manifestations and the other is the process of manifestations going upon this sabstratum. The system holds that it is the very nature of Parama Śiva, the Supreme Being. to manifest Himself in diverse forms of the universe. *Ābhasa-vada* postulates that as to burn is the very nature of fire, so to manifest externally what lies within is the very nature of Self. As it cannot be questioned why fire burns, so we cannot question, why Śiva manifests Himself in the form of the universe.

Ābhāsavada explains the relation of Plurality and Unity (*Bhedabheda*), the relation of 'Subject', 'awareness' and 'Object' (*Pramata*, *Pramāṇa* and *Prameya*) and the relation of Cause and Effect (*Kāraṇa Kārya*), in conformity with the doctrine of Monism (*Advaita*). Ultimately there exists unity in plurality. This is the first or the fundamental law of *Kriya-śakti* of which the other two laws, the law of Perception and the law of Causation, are derivatives or corollaries. These three laws are comprehensively discussed in three separate Sections in *krivadhikara*.

Inspite of the multiplicity of the universe, the school rejects dualism, and accepts concrete Monism as opposed to abstract Monism (to put it in Hegelian term). The universe is the concretisation or manifestation (or externalization) of the free Universal Mind or Will. Unity of the Universal mind or the Lord remains unaffected in spite of the multiplicity of the universe manifested in it. Ultimately one Lord is both the manifester Subject (*Aham*) and the manifested object (*Idam*).

In the third Book, *Āgamadhikara*, the manifested world is analysed into thirty-six Tattvas, the essential principles of creation, from *Śiva*, the highest principle, to the earth, the principle of solidity. This is indeed an elaborate analysis of the universal Energy (*Śakti*), 'primordial natural force-principle' or the *Prima Materia* of all things, to put it in terms of the Western Philosophy. The Doctrine of Tattvas is also found in other systems of Shaivism with slight variations in its interpretation. The Saṁkhya system enumerates 25 Tattvas. These are orginally mentioned in scattered forms in the

various Upaniṣads and are picked out and incorporated by the Saṁkhya school in a connected system. The Kashmir Shaivas have added up eleven more Tattvas to 25 Tattvas of the Sāmkhya school, thus bringing the total number of Tattvas to 36.

It may be observed that all the 36 *Tattvas* seem to be indispensable for the ultimate constitution of the universe and the functions of creation. The importance of the 25 categories of the Sāmkhya, wholly incorporated in the Pratyabhijña system, cannot be over-estimated. All the created beings are constituted of *Puruṣa* (individual subject) and *Pradhana* or *Prakṛti* and its 23 offshoots : the thirteen *karaṇas* (capacities)—the three mental operations, *Manas*, etc., the five powers of sense-perception (*Jñānendriyas*) and the five capacities of action (*Karmendriyas*); the ten *Käryas* (material elements)—the five *Mahābhūtas* (great elements) and the five *Tanmatras* (subtle elements). Beyond the Saṁkhya categories, is the *Maya-Tattva*, the principle of limitation and differentation, which not only differentiates objects from subjects but also plays an important role in the great scheme of creation through its five offshoots, *Kalā*, *Vidyā*, *Rāga*, *niyati* and *Kāla*, which, respectively, cause limitation to the universality of action, knowledge, interest, place and time in relation to various *jīvas* (individual subjects). With regard to the limited beings, *Kalā* constitutes the limitation in authorship or practice of arts, *Vidya* in the knowledge of particular objects, *Raga* in interest, *Niyati* in determining space, and *Kala* in determining time. Next to the above-mentioned 31 Tattvas, are five higher subtle Tattvas, *Śuddhavidya*, etc., which are also supposed to be in action in the creation. Above all these 36 Tattvas stands *Parama-Śiva* or *Maheśvara* (the Absolute Being), called also '*Caitanyam*' (the Supreme Consciousness) in the school, which is free from qualities (*nirguṇa*). Thus, the school analyses the One Highest Reality (*Parama-Śiva*) into thirty-six primary realities, and, by the reverse process, synthesises the latter into the former, reaching back to the unity, the monism.

Besides describing 36 Tattvas, the section gives other matters derived from Āgamas, such as the pure and impure creation of perceivers (*Pramatṛs*), the bondage (*saṁsāra*) and freedom (*Svātantrya*), the impurities (*Malas*), the different states (*avasthas*) of perceivers and four methods (*upāyas*) of realization for liberation (Freedom).

The fourth Book explains the essential nature of the Highest Being which is the Self of all living beings (*svatmaiva sarva-jantūnām eka eva maheśvaraḥ*) The *summum bonum* of the school is to "recognise" the Supreme inheritence and free nature of Self realizing that all this world is one's own creation (*sarvo mamāyam vibhava ityevam parijanataḥ*). Thus fully knowing the Self and its highest potential powers of Cognition and Action, a common man can think and act aright to accomplish all his desired objects (in his life). It is impossible for a man who truly sees God in all things to err. When one recognises one's profounder Self (inner being), he feels that, being a hero in this divine drama of Śiva, he has to act his part in a right manner, think and do all that is of highest value as he desires.

X

THE ULTIMATE REALITY

(Differences from Vedanta Concept)

The universe was viewed in three different standards by three classes of former philosophers. The Nyaya-Vaiśeṣika systems viewed it in the 'Realistic Standard', the Samkhya-Yoga systems in the 'Psycho-dynamic Standard', and Shankara's school of Vedānta in the 'Polyo-nymic Standard'. While the first two classes of philosophers represented the two stages of realistic thought, the third class followed the idealistic philosophy of ever-changing names and forms. The third class aimed at the Upaniṣad monism by teaching absolute idealism. The Śankarites attempted to identify subject and object and establish the phenomenal character of the world, thus reducing the facts of life to unreal manifestations. The Pratyabhijñā philosophy was the first to level opposition to this irrational view of Śaṅkara's system. The system set about to correct the Shankara's theory of *Mayā-vāda* by uprooting its cause in the earlier doctrines of the Buddhists, like *kṣanika-vada*, and *Vijñāna-vada*. In this school the conception of the Ultimate Reality (*Maheśvara*) changed from that of the Vedāntins' *Brahman* symbolising only pure universal consciousness. The Ultimate Reality in the Pratyabhijñā

system includes *Prakāśa* and *Vimarśa* as its two aspects, which symbolise respectively Universal Consciousness and physical activity. It is owing to these two aspects of the Ultimate Reality that the universe consists of mind and matter, subject and object. The psychological phenomena are attributed to the *Jñatṛtva-Śakti* (Omniscience) of Maheśvara, and the physical phenomena to His *Kartṛtva-Śakti* (omnipotence). *Ātman*, according to Pratyabhijñā school, is *Prakāśa-Vimarśa maya*; *Prakāśa* makes *Ātman* conscious of itself and *Vimarśa* makes him conscious of the external object world. *Prakāśa* and *Vimarśa* represent, in the Pratyabhijñā school, the two aspects of the Ultimate Reality symbolised in Spinoza's syst m...(in the Western Philosophy) in terms of 'thought' and 'extension'. 'Extension' is visible thought and 'thought' is invisible extension. They are the objective and the subjective phases of which God is the identity. Everything is a mode of God's attribute of 'extension'; every thought, wish, or feeling, a mode of His attribute of 'thought'.

As regards the fundamental differences between the two schools, Pratyabhijña and the Vedānta in the concept of Reality, the Shaivas argue as follows:—According to the Vedānta, the nature of Brahman (the Ultimate Reality) is *Sat*, *Cit* and *Ānanda*, i. e., existence, consciousness and bliss. It is of the nature of changeless or inactive consciousness (*Śanta-cit*), but lacks in *Vimarśa* which implies changing nature (*kṣobatvam*) and activity (*Kriya*), viz., its innate power of expansion into cosmos. *Vimarśa* is contrary to tranquil (*śanta*) or inactive nature of Brahman. *Vimarśa* of Shaivas is, according to the Vedantins, a form of *Vikalpa*, i. e., superimposition or illusion. On this point the Shaivas say, it is illogical to hold *Vimarśa* as *Vikalpa* and thus to attribute an unlike characteristic (*Vijātiya-dharma*) to Brahman. Hence, the Vedantins will have to accept *Vimarśa* not as *Vikalpa*, but as a real characteristic of Brahman which gives Him the changing nature (*Kṣobatvam*). According to Shaivas, *Shiva* is all-powerful and is endowed with both *Prakāśa* and *Vimarśa*. *Prakāśa* is the pure consciousness uneffected by material change, which is almost equivalent to Vedantins' *Sat-cid-ānanda Brahman*, and *Vimarśa* is the activity, the changing nature (*Kṣobatvam*), i. e., the potentiality of changing itself into the form of the universe. Both *Prakāśa* and

Vimarśa are innate in *Shiva*. It cannot be supposed that something extraneous causes in *Shiva* the nature of changing into the form of the universe, as Vedantins do in attributing Nescience (*Maya*) to Brahaman for causing the superimposition of the world in Itself. Nothing extraneous causes the power of burning in fire, but it is innate in it. The nature of *Vimarśa*, the power (*śakti*) of manifesting Himself in the form of the world, is thus innate in *Shiva*. The Shaivas further question, how can Brahman be of the nature of *Vikalpa*, *as the Vedāntins* themselves cite so often the Śruti : '*Yathā visphuliṅgaḥ...*',i. e. *Jīvas* evolve from *Brahman* as sparks from fire (*Agnikaṇa-nyāyena*) From this it is clear that Jiva is of the nature of *Brahman*. As, according to the Vedantins, *Brahman* lacks the *Parāmarśa-Śakti*, viz., the power of differentiating subjects and objects, *Jīva* should also lack it. Thus its very existence as *Jīva* becomes null and void. But as spark has by nature the power of burning which is originally innate in fire from which it evolves, so we must admit *Paramarśa-Ś*akti to be innate in Brahman, as it is in *Jīva*. The Vedantin objects to this point and says that *Vimarśa* comes to *Jiva* by adopting *Upadhi* (body). The Śaiva questions, 'Can smoke be produced from water in an *Upadhi* (pitcher) of wood?' *Upadhi* means that which conditions limitation to holding capacity. Thus *Upadhi* renders *Jīva* limited in powers, but *Vimarśa* cannot be the result of adopting an *Upādhi*. The Vedāntin will have to accept *Maya-Shakti* as the principle that divides Brahman into limited forms. The Shaiva questions : "Is *Maya-Shakti* innate in *Jiva* or *Brahman* ?" It cannot be supposed to be innate in *Jiva*, as in that case the division into *Jiva* and *Brahman* will be impossible. If *Maya-Shakti* is supposed to be innate in the latter (*Brahman*), then its purity will be impaired by limitation which is contrary to the nature of *Brahman*. On this inconsistency the Vedantin says that, in essence, *Maya* is not a real thing. What is it then, the Shaiva asks ? The Vedantin says, it is of the nature of illusion, by which one appears in many forms. The Shaiva questions : What is the characteristic (*rūpa*) of this *Maya* ? The Vedāntin says, it is of the nature of ignorance. The Shaiva questions: Is it of positive character (*bhāvarūpam*) or of negative character (*abhāvarūpam*)? In case of the latter alternative, there will not be the manifestation of diverse objects. In case of the former alternative, it will be impossible for the pure Brahman to become illusive (impure) world, for then it will be

reduced to nothingness (*abhavarūpam*). The Shaiva further questions, what is the nature of this positive entity, i. e., the ignorance of positive characteristic (*bhavarūpa*) ? The Vedantin replies, it is inexplicable (*anirvacya*). The Shaiva says, if so, how do you call it *Maya* ? the Vedantin replies, inexplicably (*anirvacyataya iti*). Then the Shaiva arrives at the point that Māyā is the same as Brahman, as the Śruti says '*Yato vaco nivartante*...' which refers to Brahman. Thus the Vedantin will have to accept *Maya* and Brahman as identical, having the power (*śakti*) to assume the form of the world (*Jagat*). The Shaiva holds that *Maya-Shakti* is innate in Shiva (the Vedāntin's Brahman) (*sva-svarūpa-bhūta*).

The general view of the Vedantins is that the universe is false, having a visionary existence, the cause of which is beginningless *Avidya* (a sort of ignorance). The Shaivas say, if *Avidya* is false, it cannot be the cause of this universe which has been existing from time immemorial. How can a thing, which is false and unsubstantial, bring into existenee anything substantial ? It is not clear as to whom this *Avidya* involves. It cannot involve Brahman which is ever pure, all-knowledge and all-bliss. Now it could involve a limited soul, but no limited soul, according to Vedānta, does really ever exist. It is only the Brahman that exists. So Vedānta leaves this problem unsolved. In view of the Shaivas, the universe is not false. It is real ; the universe exists. It always existed in the all-pervading Shiva. He has both the transcendental aspect (*Para or Anuttara-daśa*) and the universal aspect (*apara daśa*), as His nature is both *Prakaśa*, pure luminosity and pure consciousness, and *Vimarśa* which is given another name, *Spanda*, implying 'vibration-like activity'. Both aspects of Shiva are true in reality. How can, therefore, a person dispense with the universe as something visionary and absolutely false ? This is the view of Pratyabhijñā philosophers of Kashmir.

In fact, the concept of Reality of Pratyabhijña school is almost in full accord with the positive approach of the Upanisad-Vedanta, which preaches that 'everything is Brahman', 'I am Brahman', 'thou art that', and so on. Its negative approach, as 'Brahman is not this', 'He is not that', etc., (*neti neti*) is vehemently opposed by the system.

(B) Pratyabhijna Thought Applied to Education

XI

PRATYABHIJNA & SUPREME INHERITENCE OF MAN

Fundamental Concept of Pratyabhijna :—The strict sense of the term '*Pratyabhijñā*' is 'recognition', but in the system, it comprehends the sense of awareness, consciousness, realization, 'knowledge in practice' or practical use of knowledge. Naturally, the questions arise, 'What is that which man should recognise or be aware of ?", and "For what ultimate purpose ?" The answers to these two questions are indicated in brief as follows :- When man came to know about fire, he could make use of it in many ways, such as for lighting, heating and other purposes. When he got the knowledge of metals like iron, gold, etc., he could make use of these in making his tools and weapons, pots, ornaments, coins and, in due course of time, small and big machines and so on. Pratyabhijñā school thinks that man is ignorant (unaware) of the very nature of one's own Self (*Śiva-Ātman*), viz., his inner being, the profounder faculty within him, and its powers of *Icchā* (Will), *Jñāna* (Thought) and *Kriya* (Action), viz., man's abililities with which he is endowed by Providence. The school believes that the powers (*śaktis*) or abilities with which man is born in this world, comprise his supreme inheritence. It is only then when he becomes aware of his divine inheritence, that he can make proper use of it in making his life successful and blissful.

Pratyabhijñā is, in its essence, a deep and systematic study of man as microcosm and the world he lives in as macrocosm. In it, there is a perfectly scientific analysis of all the human faculties—man's entire physical, mental and spiritual organisms and that of the One Objective Reality (*Parma-Śiva*) into thirty-six primary realities indispensable for the constitution of the universe and processes of creation, etc. The system being broad-based, tackles all the problems of human interest and lays great stress on the spiritual values of life. It is thus a school of spiritual Pragmatism. Utpala, the second teacher

of the system, tells us that the Pratyabhijñā philosophy is revealed to him by the grace of the Lord (Maheśvara), and it is for the good of humanity that he expounds the doctrine. He says with emphasis that man should recognise himself, viz., be aware of his inner being (Self) and his deeper faculties, if he desires to make his life all prosperous and felicitous. Our profounder faculties remain hidden from us due to lack of knowledge or experience and owing to innate forgetfulness (*moha*) on our part. The Pratyabhijñā is directed to removing the veil of ignorance from us and turning our attention towards the profounder faculties within us. The teacher believes that the faculties of thought and action comprise the very life of man (*jñānam kriyā hi bhūtanam jīvatam jīvanam matam*). In the real sense of the term, knowledge is that which is transformed into action, or practical use of which is made in one's life. Pratyabhijna says with emphasis that knowledge put into action or practice is really meaningful.

Supreme inheritence of man : Conception of the macrocosm in the Pratyabhijñā system is based on a very deep study of the microcosm. The system believes that Maheśvara, the Great Lord or Divine Father of all this creation, is endowed with *Māheśvarya* or *Svātantrya-śakti* with which He executes the acts of creation, etc., of this orderly world. This *Svātantrya-Śakti* or creative power of the Lord is two-fold, comprising *Prakaśa* and *Vimarśa*, viz., power of manifestation and power of perception or concretisation, functioning respectively as Univeral Consciousness (psychical power) and Universal Energy (Physical Power or Objective Reality), technically called *Śiva* and *Śakti*. The former, i. e., Universal Consciousness, assumes three forms : Power of Remembrance (*Smṛti-śakti*). Power of Knowledge (*jñāna-Śakti*) and Power of Differentiation (*Apohana-śakti*). The latter, i. e., Universal Energy, functions as Power of Action (*Kriya-śakti*) of the Lord This is governed by three universal laws of Nature,—the Law of Division (*Bhedabheda*), the Law of Perception (*Mana-tat-phala-meya*) and the Law of Causation (*Karṇa-karya*). The Transcendental Lord, (*Vishvottīrṇa*) thus concretises or materializes Himself into this created universe (becomes *Vishva-maya*, i. e., the cosmos) by evolving thirty-six Tattvas or primary realities from the One Objective Reality. As the Lord is conceived to be endowed with *svatantrya-shakti*, viz., sovereignty of will and psychical and physical powers, to make him potent to execute all creative activity which accounts for the emanation of

macrocosm with ever-new creations of infinite sentient aud insentient beings from His own Self or Being, so is every individual created being (as microcosm) endowed with the potential powers (faculties) of will, cognition and action, including psychical powers of remembrance, knowledge and differentiation (*Smṛti-shakti*, *Jñana-shakti* and *Apohana-shakti*) and the physical powers (*Kriya-śakti*) as supreme inheritence from his divine Father—Maheśvara to make him potent to perform all creative activity in his life time. It is "recognition" or awareness and right use of one's divine faculties (supreme inheritence) with which man is born in this world that make his life felicitous and blissful (*evam ātmānam etasya samyag jñāna-kriye tathā, janan yathepsitan paśyañ janati ca karoti ca*). The fact is that the Self (being a spark of the divine) is the pivot of one's life and hence Self-recognition is the means of achieving one's all fortunes and success in life '(*samasta-sampat-samavapti-hetum* ; *janasya ayatna-siddhyartham*).

Looking first at the macrocosm, i. e., the universe around the individual beings, the said powers are indispensable to all creative activity in Nature outside. This creative activity on the part of the Universal Being permeating the universe, accounts for the emanation of infinite sentient and insentient beings from its two aspects, *Śiva* (the Supreme Consciousness) and *Śakti* (the Universal Activity, force or energy). The latter materialises in the form of the Ultimate Substance of which the physical universe is constituted And this emanation is explained as due to the Sovereignty of Will attributed to the Supreme Being, known technically as *Maheśvarya*, which in relation to an individual being is generally called *Svatantrya-Śakti*. The Pratyabhijña assumes all volitional, cognitive and conscious-physical acts at the empirical level as essential for the existence of the universe.

Turning away from the macrocosm to look at the microcosm which exists everywhere around us and within us, there exists a permanent Self (*Ātman*), or soul, in every individual being which is endowed with the three potential powers (*Śaktis*) of will, cognition and action (*iccha, jñana* and *kriya*). The first power is technically called *Svatantrya-Śakti* (Sovereignty of his Will) which is the impetus

behind all his creative thought and activity. The soul is also the substratum of the powers of Remembrance (*Smarṇa-shakti*), Knowledge (*Jñana-shakti*) and Differentiation (*Apohona-shakti*). All these powers in man collectively comprise human personality; and all progress of man depends upon the elevation of human personality by the right use of his said powers.

XII

MAN AND GOD

(Jiva and Ishvara in Pratyabhijna)

Utpaladeva, the second teacher of Pratyabhijñā, attempts to prove in his system that the evolution of creation is not automatic, haphazard and mechanical, requiring no mind. Some planner and thinker stands behind Nature, viz., the universe, who is the author of *vicitra-racanā* (creations of wonderful and diverse forms). Exactly as argued by Ralph Cudworth (1617-88), Utpaladeva states, "Were there no other substance than matter, there could be neither motion, nor intellection nor volition, but all would be a dead lump, nor could anything penetrate another." This thought lead Utpaladeva to believe in the idea of "*Caitanyam*" that stands behind this cosmos both as Transcendental and immanent Conscious Being (*Maheśvara* or *Īśvara*). The idea of "*Caitanyam*" is, in fact, very old and has progressed in different Indian systems from the Vedic age. The Rig-Vedic seer first held the concept of "a divine spirit, a mind at work, planning and executing" (*Rig-Veda* X, 129.2), '*tapas*' or '*citi*', the highest sentient Agency. This sentient Agency assumes two forms, *Īśvara* (God) as unlimited perceiver and *Jīva* (an individual being) as the limited perceiver. Utpaladeva thinks that the perceiver cannot but be sentient (*ajada*). *Jīva*, the limited perceiver, is endowed with *Caitanya* (consciousness) and is higher than the insentient creation but is limited in his powers, i. e., he possesses '*alpakartṛtva*' (limited capacity of action). '*alpajñātṛtva*' (limited capacity of knowledge), and '*alpaśaktitva*' (limited abilities, potency or power) which make him fall short of *Īśvara*. The latter, the Supreme Perceiver, is above *Jīva*, the limited perceiver, as Īśvara is '*sarvajña*' (omniscient), '*sarva-śaktiman*' (omnipotent) and '*sarva-vyāpaka*' (omnipresent). The limitations

condition the functions of Jiva. Īśvara is superior to Jiva because he is beyond the limitations of any kind. He is possessed of the intelligent agency (*buddhimat-kartṛtva-viśiṣṭa*), which represents perfect sentiency. All the same both Jiva and Īśvara (man and God) are conceived to be sentient agencies in the matters of creations, etc., within their own respective spheres (limited and unlimited). The difference between the two is that Īśvara (God) is conglomeration of divine spirit, while Jiva (an individual being) is a spark of the divine. Sometimes, in the Āgamas, even Jivas are called Īśvaras (gods, of course, inferior to the Supreme God), since all their activities follow from their powers of will, knowledge and action (which constitute their divine inheritence): (*icchā-jñāna-kriyā-pūrva yasmāt-sarvāḥ pravṛttayaḥ, sarvepi Jantavās-tasmād-īśvara iti niścitāḥ*). The idea of this citation is that man is the master and ruler of himself. No external agency comes to grant him any kind of boon or reward for his good deeds, nor inflict punishments for his misdeeds and evils. It is he who himself creates a heaven or a hell for himself by his own actions. Nobody else, nor even the so-conceived God shows any favours or pronounces judgements for good or bad deeds of man, as He is occupied in his own superior functions. Both Jiva and Īśvara are endowed with the principles of *Prakāśa* and *Vimarśa* (two-fold nature of the divine spirit) which enable them to perform their respective functions by their own free will (*svātantrya*) and evolve future lives and destinies for themselves. Ordinarily *Prakaśa* and *Vimarśa* mean 'light' and 'thought', but Pratyabhijñā makes use of these two terms in special senses, which stand for two unique divine principles, as will be explained in the next chapter.

XIII

HIGHER & LOWER COMPONENTS OF HUMAN SOUL

(Prakasha and Vimarsha in Pratyabhijna)

The terms *Prakaśa* and *Vimarśa* stand, in the system, for two unique divine principles or faculties which comprise the essential components of both God (*Maheśvara*) and man (*Ātman*). They symbolise the subjective and the objeetive functions of the spirit (*citi*) at universal and individual levels. It is *Prakaśa* (pure light or

consciousness) itself which, when it tends towards the creation of diversified objects, functions in the form of Vimarśa, viz., shines forth (*vikasati*) and expands (*sphurati*) as wonderful manifestation (*camatkāra, sphūrati*) or amazing vibration (*jrambha, ghūrṇanam*). Such being the nature of human soul, all our activities of physical or psychical order are produced, originally, from a kind of tension, or urge which unfolds inside us. This tension (*vimarśa*) or element of 'drive', of 'urge', of 'inner connation' (*samrambha, aunmukha, udyoga, samudyama*) is the most intimate and central activity of consciousness. The deeper significance of these two principles is that *Vimarśa* is that part of the soul (its lower component) which radiates in our material bodies as 'conscious self of each of us', ordinary emotional-impulsive faculty of the human being, and *Prakaśa* is the higher component of the soul, the transcendental divine spark, 'a more comprehensive consciousness, a profounder faculty, within us', pure reason, primarily rational and intellectual faculty, that shines as 'divine light' and guides and commands the lower component of the soul (*Vimarśa*) in making decisions and choices at every step of its performances and actions.

The two components or phases of the human soul (represented in Pratyabhijña system by *Prakāśa* and *Vimarśa*) are universally recognised by philosophers, particularly in the West. Plotinus believes that the soul of man is a part of the world-soul, and as such is supersensuous and free. While turning its gaze towards earth and body, it fell from its *higher* or *pure divine state*. The fall is in part the necessary consequence of the world-soul's desire to fashion matter, partly the result of an irresistible impulse for a life of sense on the part of the particular soul itself. The part of the soul which radiates into the material body is not the real self, but merely a shadow of it, the *irrational, animal part* of the soul, the seat of the appetites and of sense perception, the source of sin and even of virtue. The true self consists of thought and logos ; it can realize its mission only by turning from the sensuous life to thought, and, through it to God. Francis Bacon also thinks that the human soul has a *divine* or *rational* and an *irrational—part*. The faculties of the rational part of the soul are understanding, reason, imagination, memory, will and all those intellectual faculties with which logic and ethics

are concerned. Appetite and desire for a life of sense are the faculties of irrational part of the soul.

Long before Plotinus and Bacon, Plato, among the early Greek philosophers, thought that the human soul is, in part, pure reason, and this *rational part* is its most characteristic aspect; there is added to it (in an individual body) a *mortal* and *irrational part*, which is further divided into the *spirited part* (nobler impulses) and the *lower part* (appetites, desires or passions). The rational part of the soul is primarily an intellectual one, the true part of man. The spirited faculty is dynamic and executive. The appetitive faculty comprises desire for pleasure, desire for wealth, desire for food, etc. The essential function of the rational part of man is to command. The individual is 'wise' in whom reason rules over the other impulses of the soul. He is 'brave' when the spirited part holds fast to the instructions of reason as to what is to be followed as a right course and what is to be shunned as a wrong course. He is 'temperate' when spirit and appetite yield to reason and submit to its authority. When these three inward principles are in tune, the man is 'just'; he has achieved the ethical attitude when he is wise, brave and temperate, i. e., when he has brought harmony into his soul. 'Justice' is the supreme virtue, and any soul in which it dwells is incapable of doing any wrong, such as being false to his friends or deceiving his fellow men or harming them in any way for his personal interest and so on. The worst vices or peculiar evils of the soul are injustice, intemperance and ignorance. Aristotle also believed that human soul has an irrational as well as rational part; the irrational part includes feelings, desires, appetites. A virtuous soul is a well-ordered soul, one in which the right relation exists between reason, feeling and desire. The perfect action of reason constitutes the virtue of wisdom or insight. The perfect action of the emotional-impulsive functions of the soul is called 'moral' virtue, which embraces temperence, courage, liberality, etc. The highest good of man is self-realization which does not mean 'selfish individualism'. A man realizes his true self when he loves and gratifies the supreme part of his being, i. e., the rational part, when he is moved by a motive of nobleness, when he promotes the interests of others, and performs

such actions which are conducive to the good and benefit of one and all, when he follows justice as a supreme virtue, which implies that he promotes the interests of another, a fellow-man, above his own; in short, when he acts as a perfect human being.

XIV

PSYCHICAL POWERS OF MAN (I)

Power of Differentiation (Apohana-Shakti)

As said already (in the preceding chapters), man is endowed with three main types of psychical powers, viz., powers of Remembrance, Knowledge and Differentiation, as supreme inheritence from his divine Father, Maheśvara. In the actual order of conscious activity, the power of Knowledge (*Jñāna-śakti*) preceds the power of Remembrance (*Smṛti-śakti*) (*Jñāna-pūrvikā-smṛti*) and the power of Differentiation (*Apohana-śakti)* is antecedent to both and is their very life and essence (*tad-ubhayanugrāhinī-apohana-śakti)*. Pratyabhijñā treats 'Remembrance' in the first place for the reason that it is not only introduced as an evidence in support of the existence of a permanent Self, but also because this faculty is the cause (means) of all determinate knowledge, as it brings the various cognitions in association with one another. Abhinavagupta differentiates cognitions of twenty-two categories (*dvā-vimśatiḥ-saṁvedana-bhedāḥ)*. He makes the division of cognitions according to the differences in the various experiences and attitudes of human beings (*Pramātā*), enumerating two categories of Perception (*Anubhava*), four categories of Remembrance (*Smṛti*) and sixteen categories of the faculty of Recognition (*Pratyabhijñā*), thus making a total of twenty-two categories of cognitions. Knowledge of these various types of cognitions seems to be very important for their use in the processes of learning and concentration.

Man, just on taking his birth, starts learning things first with his faculty of Differentiation (*Apohana-Śakti*) and subsequently with his powers of Knowledge, Remembrance, Recognition, etc. *Apohana* is a process of elimination of all things except one particular object, the knowledge of which is desired to be gained. To a child who happens to learn about, say, fire (*vahani*), all else (*a-vahani*) remains in dark;

as if other things do not exist at all (for him), for the moment. By this process of *Apohana*, i. e., exclusion of things other than the one in his particular notice, the child gains the knowledge of each and every object of the world by and by, such as fire, water, light, darkness and so on. The process of *Apohana* thus implies choice or selection of one particular object, on which man concentrates his attention. In this way, *Apohana* (differentiation) is the first process or faculty, *Jñāna* (knowledge) is the second, and *Smṛti* (Remembrance), *Pratyabhijñā* (Recognition), etc., are the subsequent processes or faculties which play their roles in the day-to-day transactions of man—in his ordinary or extra-ordinary activities. For, the Self (*Samvid*), being the Supreme Lord (*Maheśvara*), is the basis of unification of all cognitions, and thereby that of the knowledge of the whole objective world.

Apohana is a process by which one gains determinate knowledge of things and determinacy is the certainity or "choice" between the two objects of different qualities or values (*dvayāpekṣi-viniścaya*). And this choice or selection, if rightly made, is helpful to man in his every-day life. The right choice is that which is for common good and that which is for common good is for one's individual good as well.

At every moment of his life, man requires to make use of his *Apohana-śakti*, viz., to make right choice and decision with proper judgement as to which of the alternative acts is right and which is wrong; what is good and what is bad. Man is attracted by so many allurements and temptations in his life and his lower soul (*Vimarśa*) falls a prey to the consequences of his wrong choice and mistaken judgement, being carried away to infelicitous directions by outward glamour and false shine of things. At all such moments of indecision and hesitation, he has to refer, for right choice (*viniścaya*) between the two alternative courses, to his higher soul (*Prakāśa*), his pure divine conscience, and follow the course that the conscience dictates.

The readers will realize how important the faculty of *Apohana* is to man for making right determination at every moment of his life on which rests his prosperity and felicity.

In the course of a day, quite a number of choices are made, quite a number of decisions are arrived at after some consideration of possible alternatives. Then, in the course of one's life-time, there are sure to be several, or many, important moments of choice and decision. It is a privilege to man to have freedom (*svātantrya*) of choice, but it is an obligation for him to decide rightly. Ideally, the choice should be based on rational consideration. But man is a creature with motives, foresight, and a 'will of his own', but also with excitable emotions. Often his actions emerge from a stirred-up inner state, rather than from a dispassionate view of the desirable and undesirable consequences of different lines of action. One must bear in mind the emotional as well as the rational factors in his thinking and give preference to the latter in making decisions and choices.

When one studies thoroughly the potentiality of Power of Differentation (*Apohana-Śakti*) latent in man's higher component of soul (*Prakaśa*) and makes right use of this faculty, he will never be carried away in wrong directions or commit any errors in his life.

XV

PSYCHICAL POWERS OF MAN (II)

Power of Knowledge (Jnana-Shakti)

The second type of psychical power that man is endowed with, is power of knowledge or thought. In Pratyabhijñā the power of Knowledge (*Jñana-śakti*) means the faculty of cognition, comprehension, sentiency, conscious activity, and the light of the Self (*Prakaśa*). The power of perception (*Anubhava*) is a form of power of knowledge (*Jñana-śakti-rūpaḥ*). On this power depend the powers of remembrance (*smṛti*), recognition (*pratyabhijña*), etc. The Pratyabhijñā believes that man first plans things in his own thought and then he projects them outward in the form of objects manifested, creats for himself a world of his own imaginition and according to his own desires, The system goes to the extent of saying that everything exists within the Self (*Ātman*), viz., indwells in one's self-consciousness, and is manifested outward by his psychical and

physical activity (*antas-thitavatām bhāvānām bahirātmana avabhāsanam*). Sentiency or autonomy of consciousness (*Vimarśa* or *Āmarśa*) is the very nature of the light of the subject (*avabhāsasya svabhāvam*). Therefore the Self is sentiency (*caitanyam*) which implies both sentient activity (*cit-kriyā*), and, sovereignty and autonomy of conscious activity (*citi-kartṛtā*). Man derives all his powers (psychical and physical) from his power of *citi*. This *citi* is said to be the absolute existence (*Mahā-satta*). The world is the expansion (*sphurattā*) of this *Maha-satta*, viz., the power of thought or reflective activity (*Vimarśa-śakti*), which is ultimately the origin of all that exists. Although man possesses innumerable powers, yet his power of thought (*Vimarśa-śakti*) is the highest.

Superiority of human being to the rest of the animal kingdom lies in his powers of thinking, observation and learning, viz., in his intellectual activity. Man is notably a thinker as well as a doer. He directs all his psychical and physical faculties to manipulating and changing his environment. He engages himself in various enterprises and accomplishes far-reaching results. But these enterprises depend on previous thinking, They are planned activities, and planning is a form of thinking. Man is also endowed with power of expressing his thoughts in language. Language helps him in crystalizing his thoughts and also in communicating them to his fellow-men. Hence *Pratyavamarśa* or *citi* (creative thought) is said to be *Para-vak* (Transcendental Word). Language enables groups of people to have active give-and-take relation with one another in their common cause of achieving felicity and prosperity for all of them. In fact, all conscious activity of man is inseparable from his *svatantrya* (sovereignty of his thought).

Aristotle also believes that 'thought' is divine. According to him, thought alone of all human activities is ascribable to God. It is the highest function of man, the one trait of man which is truly divine. Man's reason is conceived as a spark of the divine reason. Man's thought, however, differs from that of Cod. The former is discursive, i. e., it proceeds in step-by-step fashion from premise to conclusion, while the latter is entirely intuitive, that is, it grasps its object by a single flash of insight.

XVI

PSYCHICAL POWERS OF MAN (III)

Power of Remembrance (Smrti-Shakti)

In the order of conscious activity, *Smṛti* (Power of Remembrance) comes at the third place, after the powers of differentiation and knowledge. Pratyabhijña holds that man is endowed with these three faculties by Providence, which are his divine possessions.

Remembrance is not only a proof of the existence of a permanent Self, but is also a cause of all determinate knowledge, as it brings the various cognitions in association with one another. Common man is fully aware of the fact that remembrance is a human ability which is truly remarkable. 'In some degree, though never perfectly, by this faculty, we are able to revive our own past experiences, live them over again and enjoy them—or shudder at them'—make use of them or improve upon them for our advancement in our life. Our friends and companions, our teachers and supporters of earlier years are not wholly lost, for they 'come bock' in memory; and when old friends and others come back together in reality, their conversation is sure to bring back the old days.

Memory consists in remembering what has previously been learned. It would be better to say that memory consists in learning, retaining and remembering what has previously been learned. Retention is inactive, remembering is active, and both are included under the general head of memory. And there are several different ways of remembering, the two principal ones being 'recalling' and 'recognising'. We have thus to keep in mind that the faculty of Remembrance *(Smṛti-Śakti)* within us performs triple function: learning, retention, remembering.

For Indian thinkers, *Smṛti-Śakii* has a deeper significance. The wonders that modern science is revealing and demonstrating with regard to the external world of matter are not more surprising and astounding than those which the ancient Indian thinkers

discovered and demonstrated with regard to the inner world of mind. Man is endowed with *Smṛti* as one of the highest psychical faculties. It is the basis of all 'Extra-Sensory-Perception' which covers almost all types of supernatural cognition. such as Telepathy, that is, communication of impressions of any kind from one mind to another independently of the recognised channels of sense, Retro-cognition, i. e., perceiving of past, sometimes long-past, events as if they are occuring at present, Precognition, Premonition, fore-knowledge or prophecy etc. Telepathy is called 'mind reading' or 'thought reading', when a person can directly know and describe the contents of mind of another person; 'thought-transference' or 'thought transmission', when one can, at will, send his ideas to a desired person without the use or aid of any physical or psychological mechanism, and without being at all effected by distance and so on. All such extra-ordinary faculties of congnition are covered in *Smṛti-Śakti*.

Before giving here the definition of *Smṛti-śakti*, according to Pratyabhijñā, it may be pointed out that recall and recognition are the two principal ways of remebering: 'recognition' is remembering of something that is present, while 'recall' is remembering of something that is not present. Pratyabhijñā says, it is a fact of common experience that the 'Self' is free to recall (*svairi sa vimarśan*) things, in the state of remembrance (*smṛti-kale*), which were perceived by it previousiy, as the knowledge of all the previous experiences is retained in the Self. In the particular kind of knowledge of Yogins. even the experiences of others (*darśanāntarm*) shine (recur) as unified with their own Self (*Ātman*), consciousness (*samvid*) (*samvidekamānāh*), just as his own previous experiences shine (recur) in the mind of an ordinary person. The knowledge of objects perceived by the latter previously and his all past experiences are one with his Self-consciousness. In the case of Yogins the experiences and the knowledge of others also are one with their Self-consciousness. The depth of mind and the profounder psychical faculties of man can be studied from the original texts of Pratyabhijñā doctrine, which are really of great use to a person in his day-to-day transactions and performances.

XVII

MAN'S POWER OF ACTION

In the soul of man, there is the 'light and fire' of God. In terms of Pratyabhijñā, man is endowed with *Prakaśa* 'Light' or 'pure knowledge' (*prakāśa-rūpatā-jñanam*) that shines within him as 'light divine' and guides him constantly in all his performances; also *Vimarśa* 'activity' (*vimarśaḥ kriyā*), which comprises man's inner (pure) urge for thought and action, psychical and physical activity, viz., thinking and doing things. It is by virtue of this *Vimarśa* (urge for psychical and physical activity) that man is called *Īśvara* or *Deva* (lord), of course, within his limited sphere, because he indulges himself in the sport of his performances in this unending drama of human life ((*vimarśa eva devasya śuddhe jñāna-krıye*). This is indeed a great fact of Pratyabhijñā School.

The universe is a continuing process of creative or emergent evolution. This creative or emergent working of the cosmos must be traced back to a primordial cosmic urge. From this emerges life urge or vital urge; from this emerge psychical urge and physical urge; and thence emerges the social urge and so on. This cosmic urge is believed to be ultimately the holy or divine urge. We human beings are thus the vehicles of this holy or divine urge and must cooperate and submit to it. That is why action is to be treated as Deity or holy duty and work as worship or austerity. This is the central teaching of the school regarding man's innate psychical and physical urges, as indicated in the terms *Prakaśa* and *Vimarśa*.

The school takes 'action' (which includes thinking also) as life (*jñānam kriyā jīvatam jīvanam*) and inaction as death; lack of action on the part of a man renders him as virtually dead or non-living (*jaḍa-bhūta*). In action lies man's forward march, climbing towards future revelations and realizations, his well-being and happiness, peace and tranquility; inaction is fraught with constant misery and weakness, even human stupidity and human cussedness, and it ultimately brings man's down-fall.

It is worth-while noticing here the Pratyabhijñā doctrine of action, according to which '*action*' is '*unity-in-multiplicity*'. This idea of action comes very near to the socialist idea of 'action'. Somānanda, being a great exponent of the philosophy of grammar, believes that thought and language are indivisible. All our psychic activity is, therefore, executed through language and words. Language enables a group of people to pool their thinking in executing a common enterprise beneficial to one and all included in the group. The large enterprises of men are special enterprises which depend on team work in planning as well as in execution. Socialist idea of action is in fact implied in Utpaladeva's doctrine of metaphysical action according to which all activity in Nature is ultimately unity-in-multiplicity.

The nature of *Vimarśa* (in Pratyabhijñā) is *Svātantrya*, i. e., sovereignty of will, thought and action. As such, one is at liberty to perform all his psychical and physical activity directed to manipulating and changing his environment, as he desires, for a better and happier life; owing to his *Svatantrya*, man is potent himself to build his own world and forge the destiny of his choice by his free will, by his free thinking and by his own unrestricted work and effort.

Aspiration (will) and thinking too are actions, as all actions come from them. It is rightly said that 'The castles in the air always precede the castles on the earth'. One has to aspire for and strive (with his mind and body) to reach greater and greater hieghts. Therefore, one should have high ideals and high thoughts which will serve him as the motivation for executing great works. Immense possibilities lie within us; we know but little of that which is within us; ordinarily only an infinitismal part of our powers is manifested. We want a strong will, always a new aspiration, to live in an ascending scale without an end. To have a fund of aspirations one leading to another ceaselessly, is to be spiritually rich. It is observed that 'Man's understanding and will are his spiritual man'. Aspiration is indeed life, They are dead who do not aspire and are not astir. From the moment one feels satisfied and aspires no longer, he begins to die. Life is constant action, movement and

effort motivated by man's almighty will or aspiration. The Pratyabhijñā philosophy of life can perhaps be better expressed, in brief, in the following line : 'Man's thoughts are according to his inclinations (aspirations), and his actions according to his thoughts'. Below is given the best admonition implied in Pratyabhijñā ;

"Sow a will (*icchā*), and you reap a thought (*jñāna*),
Sow a thought, and you reap an act (*kriyā*),
Sow an act, and you reap a habit (*abhyasa*),
Sow a habit, and you reap a character (*svabhāva*),
Sow a character, and you reap a destiny (*bhāgya*)".
(Original by Tackery; revised by the writer),

XVIII
TWINE DOCTRINES OF ABHASAVADA & SVATANTRYAVADA

The twine doctrines of *Ābhāsa-vada* (doctrine of manifestation) and *Svātantrya-vāda* (doctrine of Freedom of Man) of Pratyabhijña School are very significant. The former tells us that 'man is potent by nature to manifest or create for himself a world of his own making'; the latter says that 'man is free to build himself his own world'. Owing to this concept, the Pratyabhijñā School is sometimes called also *Svatantry-vada* School, that is, a school which upholds freedom or liberty of man. Pratyabhijñā is a most dynamic system in which emphasis is laid on what is called *Svātantrya*, the complete autonomy of thought and action as the goal of life. *Svatantrya* is the specific characteristic of *Ātman* (Self), which is regarded by Pratyabhijña as the Supreme Reality One should have faith in one's *Svatantrya*, viz., in his own innate powers or abilities, stand upon that faith and make the best use of one's life. Faith in oneself is a motive power for man to do great things in his life. *Svatantrya-vada* and *Ābhasa-vada*, in fact, lay an emphasis on the point that man is all-in-all, he is the pivot of his own life and his own world that he builds for himself by his own powers of thought and action, Pratyabhijñā is a school of education for *Svatantrya* (liberty),—freedom of will, thought and action that enables man to

achieve success and glory in his life. Fate of man is meaningless in the system. It condemns those who do not stir to bring a change in their lot by their work and effort. *Svātantrya* is a great power that is potent to conquer or change one's so-conceived fate. Though man is by nature free to do things right or wrong, yet the system admonishes him not to go against the canons of discipline or make misuse of his *Svātantrya*, autonomy of thougt and action, which is his divine possession. Pratyabhijñā warns man against 'what is demoniac in the nature of man', and exhorts him to use his *Svātantrya* only for good purposes as his ideal of life, viz., pursuing for the tranquility and peace of the world and doing such actions which will be conducive to the good and benefit of one and all.

Liberty of man (*Svātantrya*) is the watchword in all systems of law today. What is it that man has valued most in all his stresses and struggles ? The answer is, in one word, 'liberty'. Bolingbroke says, 'The greatest good of a people is their liberty, liberty is to the collective body what health is to every individual body; without health no pleasure can be tasted by man, without liberty no happiness can be enjoyed by society'. 'To renounce liberty', said Rousseau, 'is to renounce being a man, to surrender the rights of humanity and even its duties'. The distinguished statesmen, who drew up 'the declaration of Independence' in the West, affirmed this initially religious thought: 'We hold these truths to be self-evident... that all men are born equal and free'. It is a religious faith, and nothing but faith will maintain it. Individual freedom is what the word liberty connotes. It is the man's right of doing things with the effort of his will. 'Liberty, Equality and Fraternity' is the famous motto of the civilized world. Liberty and equality, without thinking of universal brotherhood, become unreal abstractions. This is what Pratyabhijñā propounds in the words : *sarva-svātantrya* and *sarva-samatā*.

Freedom of man is indeed a philosopher's innovation. St. Thomas Aquinas thinks, in the context of his complex definition of free will, 'while the will is that in us which moves us to action,

including the action which is knowledge, it can nevertheless only will a good which has been presented to it by the intellect'. "The *reason* reasons about willing, and the *will* wills to reason". St. Thomas further thinks: man is free because he is rational, because he is not driven into action by an external cause without his consent, and because he can choose between the means of realizing the good or the purpose which his reason conceives. He says: 'the will is the "prime mover in the kingdom of the soul" in the sense that it prompts intelligence and sensibility to action'. But in order that the will may decide, it must have before it the notion of the good. Hence, intelligence moves the will, but does not compel or coerce it; it moves the will by placing before it an object, a purpose or an end.

Schelling sometimes held that since the world is thoroughly rational, it is self-evident that reason can understand it and that we are able to reconstruct it in thought. Man's world-view is his free choice. The only way to prove freedom, or the reality of the creative principle, is to be a self-determining being oneself. When we set up freedom as our ideal, we are tacitly assuming the reality of an absolute creative spirit:... We become aware of freedom, or the Absolute, only in the spontaneous activity of intelligence and in voluntary action: in an *intellectual intuition*, which is the unique endowment of the philosopher.

Fichte thought that in an act of *intellectual intuition*, which is itself an act of free will, we become conscious of the law of duty, or the universal purpose, which commands us to be free persons, to free ourselves from the determinism of nature, to refuse to be mere links in a causal chain. Acceptance of the law of duty and of the freedom which it implies will give our life worth and meaning. It will enable us to understand the world as the instrument of a universal purpose—the realization of freedom—and thereby to transform ourselves from blind tools of this purpose into its willing helpers. The individual has the power to choose, whether he shall think or not—thinking, in the real sense of the term, is only possible by an act of will—and he can decide, also, whether to make

the universal purpose his own; that, too, will depend on his free choice. It lies in our power to decide whether we shall remain blind tools of the universal purpose or become its conscious and willing instruments in the service of the good. When once we have decided freely to do our duty, to realize the universal purpose, we are no longer free; we are bound by moral law and our moral life is thereafter determined. Freedom, in this context, means a free and inexplicable choice. Fichte concluded from this view that 'men are either good or bad, according to whether they have chosen the good or have remained mere cogs in the machinery of sense, and that the good alone win immortality'. He also concluded that moral life is in constant progress towards a good which is never reached (in reality), and world will be succeeded by world without end. The moral good does not consist in a static goal achieved once and for all, but in the perpetual struggle to realize the moral purpose of the universe.

Finally, attention of the readers is invited to Kant's concept of 'freedom'. He believes that the rational will imposes upon itself universal laws, laws that hold for all and are acceptable to all. If everybody obeyed the law of reason, a society of rational beings would result, a kingdom of ends, as Kant calls it, a society organised by rational purposes—perfect society—it necessarily implies the ideal of a rational realm of spirits. Every individual being is both sovereign and subject: he both lays down and acknowledges the law. By virtue of his moral nature, he is a member of a spiritual kingdom; in recognising the authority of the law over him, he recognises the ideal world as the highest good.

A man who is governed by the moral law and not by his impulses, his selfish desires, his appetites, is "free". The brute is the playball of its wants and instincts; through the knowledge of the moral law within him, man can resist his sensuous appetites, all of which aim at selfish pleasure. And because he can suppress his sensual nature, he is free: he ought to be and therefore he can be free. The moral imperative is the expression of man's real Self, of the very principle of his being. It is his innermost Self that expresses itself in the moral law, he imposes the law upon himself, and this is his autonomy. Pratyabhijñā, therefore, seasons man's freedom of activity by its moralizing effect.

XIX

UTILITY OF YOGA DISCIPLINE

Pratyabhijñā is a complete study of nature of man, man's inmost Self,—psycho-spiritual personality. The object of 'Pratyabhijñā is 'recognition' of Self, man's realization of himself as a spark of the divine endowed with highest potential for expansion. *Ātman* (Self) is generally believed by the ancient Indian philosophers to be 'a super-physical, supra-mental and supra-individual reality behind every person'. Some modern thinkers of the West have also conceived the Self to be of such magnific nature. Freud postulated the existence of the Unconscious (that of which we are not conscious) Mind behind the little conscious ego of man. Jung postulated the collective unconscious or the race mind and McDougall suggested the concept of a Group Mind. Myers, in his admirable work, *Human Personality*, hinted at some such hypothesis. He writes, "The conscious Self of each of us...does not comprise the whole of consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only". This hypothesis comes very near to the ancient Indian concept of *Ātman*. The more we realize ourselves to be the *Ātman*, an entity of vast potentiality and great possibilities lying within it, by transcending our limitations of body, senses, mind and intellect, the more powers of! knowledge and action we manifest and exercise through our mind and body. Yoga is the general name given to the process of 'Self-realization' or 'Self-recognition' by which a Yogi can and does manifest many more powers of mind and body than those of an ordinary person.

The Yoga discipline was known in India from remote ages not only as a means of development of human faculties, but also as a wonderful aid to scientific observation. It is well-known that our great thinkers of the past entered deep into the very core of things by means of Yogic processes. Yoga system has proved of immense value to man in attaining to hieghts in the sphere of knowledge. Patañjali

is the traditional founder of the Yoga, in India. He uses the word *Yoga* in the sense of spiritual effort to attain perfection, through the control of the body, the senses and mind, and through right discrimination, concentration, etc. *Yoga* therefore means spiritual action or practice. In *Yoga-Sūtra*,Patañjali prescribes the three-fold process of *Saṁyama* (control of mind and senses) for practice. It comprises concentration (*dhāraṇā*), contemplation (*samādhi*) and meditation (*dhyāna*). It is believed that by practising Yoga as prescribed in the Śāstra, one can attain certain supernatural or extra-ordinary powers, not as magical feats, but as facts of experience. The necessity of certain processes of intuition (*Yoga*), moral discipline and spiritual training for attaining perfection, is recognised owing to the limitations of man's senses and reason which are to be brought under complete control, by the aspirant.

Yogavāsiṣṭha, the greatest work on Indian Spiritualism ever written, says that 'the mind of all of us is omnipotent' (Yv. III.91.16) and that every one is capable of exercising the powers that his mind by its very nature possesses. It is endowed with creative power (Yv, III. 66.6). In creating a world for itself, the mind is absolutely free (Yv, III. 4, 78). Our objective world is but the projection of our own imagination and the realization of our own desires (Yv, III. 96.8-10). The body is a creation of the mind and can be changed by it into any condition. Most of the diseases of the body originate in the disturbance of the mind, and can be cured by right thinking and re-education of the mind (Yv, IV. 45.7; 11, 19; VIa.28.34), etc.(B. L. Atreya, *Yogavāsiṣṭha and its Philosophy*, pp 64-65). Pratyabhijñā also states that deeper powers and great possibilities lie within *Ātman*.

The Kashmir School of Yoga Shaivism is still an obscure subject. It will be very much desirable if some scholar takes up an intensive study of it. L. D. Barnett has given a general account of the tenets of the Kashmir Yoga system in his "Preliminary Note" to his work: *Lalla Vakyani* (1920). He writes, 'In Yogic theory the human body is conceived as a miniature copy or replica of the world without it; the forces by which this microcosm is controlled at the same time operate upon the macrocosm outside, and thus by certain

physical and mental processes the Yogi can win for himself not only supernatural powers over his own body and mind but also a miraculous control over the universe,...'. Yoga of Kashmir is known by various names, *Hatha Yoga* or *Laya Yoga*, *Kuṇḍalinī* Yoga, *Śaiva Samāveṣa*, and so on. The adherents of Kuṇḍalini Yoga believe in arousing *Kuṇḍaiini Śakti*, i.e., the power of spinal cord, through the control of *Prāṇa* (vital air) that is dormant in every normal indivisual. By practising it one can attain supernatural subtle powers of the soul. In the human body there are numerous nadis (nerves), among which three are of supreme importance, *Suṣumnā*, *Īdā* and *Pingalā* which descend from the brain into the pit of abdomen. In the centre of *Suṣumna* is a nādi called *Citra*. It is believed that there are six *cakras* or circles which are conceived as being of the form of lotuses, attached at intervals to *Suṣumna*. These are (from below) *Mūlādhara* or simply *Ādhara*, *Svadhiṣṭhana*, *Manipūra*, *Anahata*, *Viśuddha*, and above these five, the sixth *Sahasrara* (a lotus with thousand petals), situated at the base of the palate. The *Kuṇḍalinī* is said to be aroused by performing the mystic breathing exercise, *Praṇayama*. An adherent of Kuṇḍalini Yoga believes: 'It is this *pranic* essence extracted by the nerves, countless in number, which, as a radiation, streams into the brain on the awakening of the Serpent Power (*Kuṇḍalinī Śakti*)'. The adherent says that: '...there is a specifiic psychosomatic power centre in man, and that is by the action of this centre that human evolution has proceeded so far. This Divine Organ...can be roused to activity with appropriate methods. ...This power centre is known in India by the name of *Kuṇḍalinī*'. It is by arousing Kuṇḍalini, according to certain methods, that one can win access to higher realms of consciousness. There is, indeed, need for mental hygiene which is as essential as the hygiene of the body. One should bear in mind that psychic forces are responsible for genius, mediumistic faculties and dullness. The main theatre of activity responsible for these forces is the brain. The cephalic activity, accelerated by *Praṇayama*, is believed to be the cause of genius.

Although Kashmir Shaiva School prescribes the three different ways or methods, called *Śambhavopaya* (*Icchopaya*), *Śaktopaya* (*jñanopaya*)

and *Āṇavopāya* (*Kriyopāya*), having different disciplines or processes for performance, for attaining perfection and extraordinary power. Pratyabhijñā School claims to have revealed another new and easy path (*sugata eṣa mārgo navo*) which does not need any kind of Yogic—physical and psychical—processes or practices at all, but only 'recognition' or awareness of one's latent powers, the divinity within oneself, as the goal of a philosophical quest for perfection. The school seems to have recognised the necessity of supersensuous experience like the Yoga practice, mental and physical disciplines (pranayáma), etc., as it has included many important Yogic elements in its śāstra.

First, we find mention of twenty-two types of cognition made by Abhinavagupta in his commentary on *Pratyabhijñā-Karika* Smṛti-śakti. Here is reproduced the translation of the requisite para for general information. 'A perception is of two forms. Sometimes it is preceded by self-consciousness, which remains predominent in it. In this case the stress is on the subject. It is still at the level of indeterminate knowledge. Sometimes the subject perceives the object primarily; in this case the stress is laid on the object...It assumes the form of determinate knowledge of the object. In this case also there is the light of self-consciousness. Remembrance consists of two experiences, the past perception.. and the later experience...As every perception is of two forms, so remembrance consisting of two experiences (*anubhavas*) falls into four categories. Recognition is the unification of the two experiences; remembrance and perception. Recognition, therefore, falls into eight categories, since the four categories of remembrance will multiply into eight because of the two different forms of perception. These eight categories are further multiplied by two, since each of them has two forms according as the former or the later experience predominates. Thus recognition has sixteen forms. Adding up the two forms of perception, the four forms of remembrance and the sixteen forms of recognition, there are twenty-two forms of cognition'. There is a clear hint here that these twenty-two types of cognition concern the processes of Yoga and concentration which might be helpful to man in creative

thinking. Utpaladeva refers to Yogins' experiences who can have the knowledge of the objects perceived by others and their experiences without any kind of communication with them.

The above-said twenty-two types of cognition, in the normal life, fall within the shifting tendencies or interests of man and comprehend the manifold dimensions of 'intellectual introversion-extraversion' of Psychology that account for a comprehensive grasp of human mind and its scope for varied interests. In creative thinking, three stages have been distinguished by modern psychologists: first there is a period of 'preparation'; then comes time of 'incubation'; finally there is a sudden 'illumination' or flash of insight. In the first stage, creative thinkers have to go through a laborious period of getting ready when they get ideas on the spur of the moment. In the second stage, creative artists go through a time of apparent inactivity before they get the "flash of inspiration". In the third stage, a long labour devoted towards an artistic production apparently goes in vain, but the illumination (flash of insight) comes with amazing suddenness, giving a sense of elation to the creative genius concerned. Such like flashes of insight occur when the mind is completely immersed in or 'saturated with' the problem. Education, in the true sense, should awaken self-awareness, i. e., creative thinking, understanding or intelligence to perceive things essential for one's art or trade, —which is indeed accelerated by Yoga, the processess of concentration.

We have, next, in the Āgamādhikāra of *Pratyabhijña Kārikā* the definitions of three ordinary states of perceivers (experienced by common people): *Jāgrat* (waking state), *Svapna* (dream state) and *Suṣupti* (state of dreamless sleep). There is mention of *Turya* (fourth) state and *Turyātīta* (beyond the fourth) state which are experienced by Yogis. The yogic aspirants are exhorted to pass beyond the ordinary three states and be absorbed in *Turya* and *Turyātīta* states for attaining perfection. From *Tantraloka* of Abhinavagupta we further learn that common perceivers experience only the three ordinary states, *Jāgrat*, *Svapna* and *Suṣupti*. Spiritual souls enter into *Samāveṣa* (Concentration—complete merger into the Supreme Consciousness) in the *Turya* (the fourth state) and the

Turyātita (beyond the fourth state). All these said states are believed to have so many sub-states each. There are four sub-states in Jagrat: *Jagrat jagrat*, *Jāgrat svapna*, *Jagrat-suṣupti* and *Jagrat-turya*. There are similar four sub-states in *Svapna* and *Suṣupti*; but three sub-states only in *Turya* (the fourth State). *Turyātīta* (beyond the fourth state) consists of only one state, which is called *Paramadhāma* (Transcendental State). In this last state of Yogic concentration, there is complete cessation of Yoga discipline (*abhyāsa*).

Recently, some psychologists have started the study of man and his spiritual nature, 'with the modern scientific method', and to investigate into the ways by which abnormal and higher powers of knowledge and action are manifested by a man, as, for instance, by performing Yogic practices, etc. This has given rise to a new branch of Psychology, known as *Parapsychology*, which is one of the youngest sciences. It originated in the great movement known as *Psychic Research* which deals with the deeper and supernormal nature of man. This new Psychical Science is devoted to a scientific investigation into such rare, odd and strange phenomena which defy human intelligence. It was in 1882 that a Society for Psychical Research was for the first time formed in England. As a result of the work of the Society and the progress of this science of Psychical Research since its inception, which is now both a field and a laboratory science, there are departments and chairs for it in some well-known universities like Cambridge in England and Duke in America, and now also in India (in Banaras, and in some other places). This Science is trying to penetrate human nature by means of modern scientific methods more deeply than has been done so far.

To conclude, we might safely assert that the Yoga mental drill, fully substantiated by experimentation in the laboratories of Psychical Science, will usher in a revolution in education. Therefore, it seems worth-while to introduce courses of Yoga in educational institutions, *especially in training colleges. In this way*, by rousing the so-called *psychosomatic* power centre, the 'Divine Organ' in man,

to activity, with appropriate methods, one can manifest almost all types of supernatural cognition, Telepathy, etc., as facts of experience, not as magical feats; and energising cephalic activity by certain Yogic practices (like *Prāṇāyāma*, etc.,) can turn a dullard or a mediocre into a genius and a creative thinker. Besides, Yoga can really be a wonderful aid to scientific observation in one's particular sphere of knowledge or trade. That is indeed the precise import of education.

(C) Pratyabhijna—A Humanistic Movement, Its Values; Impact of the Doctrine on Kashmiris' Thought :

XX

HUMAN VALUES IN PRATYABHIJNA

Pratyabhijna—A Humanistic Movement :- Pratyabhijñā is one of the greatest humanistic movements of Kashmir, which might well be called the "Philosophy of Humanism". It is a wonderful synthesis of nearly all earlier systems of India's philosophic thinking, and is completely free from 'negativism' and 'escapism' of certain schools of Vedantins and from the 'nihilism' of some Buddhist schools. It is most realistic in its attitude to life. It may also be called a School of Spiritual Pragmatism, because its doctrines have a practical bearing upon human interests, besides having its main direction to the mental, moral and spiritual elevation of humanity. It has also, in a way, sought the material advancement of man, making him aware of the way to real prosperity (*sampat*) and happiness. *Svātantrya* (autonomy of thought and action) in the system is the sole avenue to the fulfilment of all the aspirations of man. Pratyabhijñā reveals what is of highest value to man. It lays emphasis on human values and cardinal virtues which are given, in brief, below :-

Spiritual & Human Values :- (1) Pratyabhijñā doctrine is a great support to man in his day to day pursuits and problems of life. According to it, man is born with great potentialities latent in him, his deeper faculties of comprehension and action (*dṛk-kriyatmikā-*

śakti), and sovereignty of will and choice (*svātantrya*), which one can manifest and exercise through his mind and body, provided he follows a disciplined life. It is therefore meaningless to think of ill-luck, for men are the masters and architects of their own fate. Man is endowed with supreme inheritance,—his creative power, which helps him in forging his own destiny and building his own future. Relying on mere luck denotes the want of will and struggle (action) on the part of man for his success, or for a better and happier life. Recognition of one's latent potentialities is indeed the means of achieving the highest cherished object and the fulfilment of all aspirations and ambitions of man (*samasta sampat samavāpti hetum*) (2) God does not live in heaven; He lives in this very world, He is manifest in one's own Self and in all created beings. We should knock the door of heaven within ourselves for our wants. God has endowed us with treasures which lie within us. We have to seek them within ourselves. If we do not have faith in ourselves for attaining our objectives and seek the help of any unseen powers beyond ourselves, it is our fault.

(3) We should be aware of the fact that the whole mankind forms the one family of God (*vasudhaiva kutumbakam*). All men are children of the heavenly father, and thus brothers unto one another (*mānavāḥ bandhavaḥ sarve*). (4) All creatures of God are by nature sparks of the divine. It is through self-discipline (culture) and clean morai life that man can unveil or manifest the Beauty of beauties and divine qualities in his personality. Man is made in God's image. One should recognise his innate divinity or dignity. (5) Love of God occupies the highest place in this doctrine. Love means service. There can be no love of God without doing active service to humanity. He who loves God, loves everybody, and looks on all men as equals. He is loved best by God who loves best his fellow creatures. (6) There is an unceasing battle (*maha-bharata*) going on between 'right' (*Pandu*) and 'wrong' (*Kuru*) in one's own mind, which is by nature pure (*dharma-kṣetre*), but gets polluted by selfish interests. One has to mobilize the forces of 'good' to conquer those of 'evil'. Man should strive to conquer his carnal self; abstain from selfish interests, hypocricy, arrogance, pride, anger and harshness.

(7) Renunciation, asceticism, ritualism and empty formalism of religion are of no help to man, but only righteous living helps him. (8) Man should work for tranquility and peace of the world (*vishva-shānti*) and follow that as truth which is conducive to the good and benefit of one and all. One should be of gentle nature, righteous, chaste in mind, kind, friendly, compassionate and forgiving (9) The principles of unity and divinity (dignity) of mankind (*sarva-shivatā*), equality and universal brotherhood (*sarva-samata*) and liberty of all or freedom of man (*sarva-svātantrya*) are emphasised in this doctrine.

Foundations of Pratyabhijna Values in Vedic Thought :- Human values implied in Pratyabhijñā doctrine are not absolutely new, but are the same old values of the ancient Vedic Religion and philosophy, represented in it in their pristine purity, as they had been misrepresented through the ages in the hands of traditional followers of certain primitive cults and believers of old superstitions. These values are taught in the system with an emphasis on their pragmatic spirit rather than in the context of mere empty formalism of religious piety.

The basic principle of social democracy is implicit in the old famous Vedānta text: "*sarvam khalvidam brahma*" (Every living being is indeed Brahman, the Great Divinity). In Pratyabhijñā the same principle is implied in the text: "*svātmaiva sarvajantūnām eka eva maheśvaraḥ*" (The Self of all living beings is One Great Lord). This democratic idea of sovereignty of the human individual, divinity or dignity of man, and the unity and equality of human beings can be traced to the pantheistic doctrine of Puruṣa hymn in the *Rig-veda* text: "*puruṣa evedam sarvam yadbhūtam yac-ca bhavyam*" (All creatures born in past, born in present and to be born in future are the Great Divinity, Puruṣa). In the Upaniṣads we have the same notion in the text: "*pūrnam-adaḥ pūrnam-idam*" (That God is the highest Divinity, and this man is the highest divinity). This implies that all humanity is to be regarded as the great divinity, and so to serve man is to serve God Himself. The same Upaniṣad (*Īśavāsya*) condemns exploitation of man by man and emphasises the principle; "Live and let others live in peace and tranquility". In its verses 1 & 2, it says :

"God is the Self of all living beings and inmost centre of each and every object; man should not exploit others in his aggrandizement as they are his own Self......... To exploit or do violence to othere (in any form) is to kill one's own self (*ātma-hano janaḥ*)".

The verses 6 & 7 of the same Upaniṣad teach :

"He who sees all creatures in himself, himself in all creatures, does not show abhorrence or cruelty to any one; Knowing all living beings to be one's own Self, seeing the unity of mankind, how can there be the cause of delusion, suffering or sorrow for any one?" (*tatra ko mohaḥ kaḥ shokaḥ ekatvam anupaśyataḥ*)".

Rig-veda X : 191. 15 teaches:

"May you all have the same good intention
and equal regard for one another;
May your minds be of one accord; and
May your actions be conducive to the good
and benefit of one and all".

Atharva-veda 19. 1 admonishes:

"May we go ahead in the path of righteousness;
May heaven and earth be peaceful for us;
May there be no enemies for us from any quarter;
May we have no enmity for any one; May we be fearless".

Revaluation & Reappraisal of old values:- The ancient Vadāntic concept of *Ātman* as *Brahman*, 'a being Who comprehends in Himself all things that are human in knowledge, will and action' lost its meaning in the course of the ages, and in 'Śankarācharya's time Brahman came to be understood as the "impersonal being in which there can be no distinction of this or that, the good and the evil, the beautiful and its opposite". Thus the conception of the Vedānta changed to Absolute Monism, contradicting the very reality of life and world. This conception needed reorientation and so many later schools of thought,like the schools of Pratyabhijña, Bhāskarācharya Ramānuja, Vallabhacharya and others emerged to explain the central point of the Indian philosophy, 'the integral outlook about Reality' and the meaning and purpose of life, that influences and shapes all human activities and behaviours on earth. The Pratyabhijña system, that arose in Kashmir just after the time of Śankaracharya, believed in 'recognition or awareness of the supreme inheritence of man and recognition of the supreme ends of life". Dr. Radhakrishnan very ably explains the same ultimate aim and *summum bonum* of Indian Philosophy in the context of the present time as follows :-

"Within each incarnate soul dwells the good consciousness which we must seek out and awaken. When mankind awakes to the truth, the universal brotherhood will follow... One whose life is rooted in the experience of the Supreme, spotaneously develops love for all creation. He will be free from hatred for any man......, He will boldly work for a society in which man can be free and fearless...... He will oppose terror and cruelty...... He will give voice to those who have no voice .. Men must use the instruments of science for the improvement of the conditions of life, for the fault is not in science and tehnology. What is demoniac is in the nature of man. If we wish to cure this element of vileness, wildness, cussedness, in the nature of man, it is essential for us to mobilize the great spiritual resources of mankind. The cure for that is to restore the truths of the spirit to the central place in the minds of men. Let those truths of the spirit sway the minds of men, transform the lives of men. The truths of the spirit are liberality, understanding, freedom....... Let us, therefore, send out .. a message to this groping, uncertain, discontented world: that love and not hatred, that freedom and not fear, that faith and not doubt, have in them the healing of the nations. If we carry out these principles in our daily life and in our international relations, out of the anguish of the world will be born a new unity of mankind, a unity in which the ideals of the spirit will find safety and security". What we need is "a recognition of those supreme ends of life to which science and organization, discipline and obedience are to be harnessed". The same spiritualistic mission of our country has been heralded by Tagore, Aurobindo, Mahatma Gandhi, Vivekananda and others. Tagore said that consciousness of spiritual unity of all human beings is the only remedy for 'such an epedemic of moral perversity, such a universal churning up of jealousy, greed, hatred and mutual suspicion', The spiritual awakening of mankind alone is potent to stop the chronic ailment of humanity turning unawares into a 'conflagration of suicide'. Pratyabhijña exhorts us to be aware of this 'ailment', viz., our vices and frailties, like 'injustice, intemperance, cowardice and ignorance' (Plato) and 'all kinds of wickedness and baseness in the nature of man' (Radhakrishnan) and to become free from it, if we wish the peaceful existence of humanity.

XXI

IMPACT OF PRATYABHIJNA ON INTELLECTUAL CLIMATE OF KASHMIR

Conditions in Kashmir :- Kashmir has been the land of perpetual vicissitudes and natural disasters. Its people had to struggle against Man and Nature throughout its long history. They had to suffer from constant revolutions, often from lack of good government, lawlessness and turmoil in the administration and turbulent autocracy of different rulers. There was no peace, and no opportunity for the people to develop themselves. They were wanting economic welfare, as agriculture, industry and trade, and education and art dwindled owing to constant national disasters. The masses were ever sunk in an abject poverty, ignorance, superstition and appalling tyranny. In addition to these disasters of political nature, the people suffered every now and then from natural calamities, like floods and famines, fires and earthquaks, and from epidemics, like cholera, etc. Never any constructive effort was made to mend the country's fate except in the brief reigns of a few good rulers, like Avantivarman, Zain-ul-Abidin or Akbar.

The people suffered because they had no conception of 'freedom' (*svātantrya*) in their minds, nor the awareness of their inherent power. They depended only upon their masters and inhuman rulers (*pāratantrya*). They were not conscious of the benefit of meeting together to think about their plight and to launch any kind of joint action to eradicate the root cause of all their troubles.

Kashmir—Land of Superstitions :- Th people of Kashmir, as those of the rest of India, were always superstitious end blind believers in the philosophy of human luck. They assigned all their miseries and sufferings to their fate (*Karmas*). Consequently, thay held fast to their traditional faith in escapism from the world and salvation and release from rebirth and its adjuncts of sufferings, etc., (*vairāgya and*

mokṣa). It was under such appalling conditions that some thinkers of the valley revolted against the old superstitions and beliefs of certain religious schools prevailing there. We have noticed, in one of the preceding chapters, how a new spiritualistic movement, the School of Pratyabhijñā (Doctrine of Recognition) emerged in the valley in the 9th century, in the brief peaceful reign of king Avantivarman (855-883 A.D.), whose period was followed again by the times of anarchy and revolution, as prevailing before. This school propounded the philosophy of 'Action' and 'Struggle' (*Kriyā*), 'freedom of man' or 'liberty of all' (*sarva-svātantrya)*, sovereignty of human soul or 'the soul of the masses' (*sarva-śivatā*) and 'human equality' and universal brotherhood (*sarva-samatā*) as the means of achieving welfare and prosperity for one and all (*samasta-sampat samavāpti hetum*). This unique doctrine of Pratyabhijñā perhaps accords with the modern doctrine of social democracy and its philosophy of 'Action' comes very near to the Socialist idea of 'action'. The first teachers (*Ādigurus*) of Pratyabhijñā, Somānanda and Utpaladeva, never rested content with mere interpretation of this world as the philosophers generally do in various ways, but their point of view was 'to change the world', change the destiny of the people, change the destiny af the common man (*janasya upakāram icchan; janasya-ayatna-siddhyartham*), suffering from the miseries of inequalities and dependence on superior masters or lords (*paratantrya*). They made an attempt to bring into "awareness" the sovereignty (*māheśvarya*) of human individual and his inherent powers potent to bring a change for better in the life of common man. The Pratyabhijña school was indeed a school of education for liberty,—freedom of will, thought and action. But since these ideas fell in the hands of later philosophers having the same old superstitions and beliefs, unfortunately, their impact on the mind and culture of the common people, until the fourteenth century, was not much pronounced. The history shows that these revolutionary ideas of the school did not inspire them to take any joint action for the betterment of their lot.

Resurgence of humanistic movement:- For nearly three centuries after the emergence of Pratyabijñā School (in the 9th century),

the doctrine remained confined within the province of its teachers and taught. It was, howevr, in the 14th century when its ideas made a deep impression on the mind and culture of people. Then, great political and spiritual upheavals took place in Kashmir. During this period, Islam spread in the valley and Sufism (Islamic philosphy) was introduced by Sayyids and their followers who came from Persia to settle down there The contacts of the Sufi teachers with the indigenous Hindu saints and savants deeply influenced the followers of both Islamic and Hindu doctrines. Sufi teachers found in the native Hindu philosophy (*Pravabhijñā*) the same or similar metaphysical ideas and spiritual values as they had in their own doctrine, and, in turn, Hindu savants found so much common in the two religious philosophies. Rather, both the schools deemed each of them as complementary to the other, in respect of spiritual Ideas and moral and human values. As a result of the spread of Sufi doctrine side by side with Pratyabhijñā philosophy, there emerged a eomposite humanitarian thought in the valley, called "religious humanism". This new composite philosophy and culture has been a levelling force 'with a passion for equality' amidst the differences of caste and creed. It is eclectic in its essence and contains the noble truths and the humanistic and spiritual values of both Pratyabhijña and Sufi doctrines.

Lal Ded (Lalleśvari) was the first apostle of this doctrine of Humanism in the valley She lived in the 14th century and preached her doctrine to the people in the Kashmiri language then in vogue. She unreservedly denounced dogmas, rituals, narrow-minded fanaticism and debasing distinction of caste, etc. She taught, with a positive stand, that social equality (*samatā*), human brotherhood, love and sincerety are the core of religion. She acknowledged the essential oneness in the basic philosophies of all creeds and religions. Lalla believed that man is the master of himself, the forger of his own destiny, the builder of his own future. To work, to strive, in spite of the repeated set-backs, and finally to attain one's objective, was what she taught. Man need not seek the help of any unseen powers beyond himself. Let him have faith in himself. This, in nutshell, was the message of Humanism, as preached by Lalla. She was followed by another preacher of Humanism, Sheikh Noor-ud-Din, who remained devoted to the noble principles of spiritual kinship and

universal brotherhood of man. Lalla was, in fact, recognised to be the precursor of the great medieval reformers of India, like Kabir, Guru Nanak and others, who voiced forcefully the elimination of the differences of caste and creed, colour and station in life. Lalla's philosophy of *Samatā* (social equality) was destined to be the leaven for mutualism and world-brotherhood, not only in Kashmir but beyond its confines. Kashmiri is hailed today with great honour all over the world for his glorious tradition of secularism and humanitarian principles on which he has stood so fast through the later ages. And the same principles are rooted in what the great teachers of Pratyabhijñā school taught to their country-men for the first time, in the 9th century.

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Abbreviations

DR — Kaw, Dr. R. K.. *The Doctrine of Recognition* (Pratyabhijñā Philosophy) (A Study of its Origin & Development and Place in Indian & Western Systems of Philosophy).

PKS — Kaw, Dr. R. K., *"Pratyabhijñā Kārika of Utpaladeva"* (Basic Text on Pratyabhijñā Philosophy), Exhaustive Studies.

SPRS — Kaw, Dr. R. K., Gen. Editor, *Sharada Peetha Research Series* Vols. I, II and III (Parts I to XV)

Jy — *Jyoti*, Journal, English Supplement of the Paper *Jyoti*.

Chapter

I — PKS - I, Intro., DR - XXIII, pp. 256 ff,

II — SPRS - I & PKS - Supt. Chap. I - Preliminary; DR - Pref.

III — DR - Chaps. XXIII, XXIV & XXV; SPRS - I & PKS - Supt, pp 22 ff

IV — DR - Chap. I, pp 4 ff; SPRS - I & PKS - Supt, pp 11 ff; Jy, April 10, 1975.

V SPRS & PKS - Supt, pp 48 ff; DR, pp 1 ff, 6 ff, 43 ff.

VI DR - III, pp 49 ff; SPRS & PKS - Supt, pp 12 ff; Jy, Aug. 10 & 26, 1974.

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VIII SPRS - I & PKS - Supt, pp 16 ff; DR, pp 56 ff, VIII-XXII, pp 107 ff; Kaw, Dr. R. K. "Utpaladeva & his Philosophy", *Uttar Pradesh*, April 1965, pp 14 ff; "Proceedings and Transactions", All-India Oriental Conference, 21st Session (1961)-I, pp 253-70; AIOC, 21st Session (1961), "Summary of Papers" pp 185 ff; J & K "State Research Biannual", I-ii, pp 4 ff.

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XX DR - XXIV; SPRS I, PKS - Supt, pp 38 ff; Jy, Sept. 10, Oct. 2 & 10, 1974.

XXI DR - XXIV, pp 365 ff; SPRS III, pp 13; Jy, Sept. 18 & 26, 1974.

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INTRODUCTORY

It is a happy augury that this issue of the *Sharada Peetha Research Series* is going to see the light of the day on an occasion when the destinies of 600 millions of Indian people are on turning point, now coming under Janatā regime—unfettered free people's rule—from a decade old congress regime of oppression and bureaucratic rule. The present elections have shown that our collective consciousness rests on an ethical foundation 'which is stronger than the mountains, deeper than the oceans and wider than the sky'. An ethical current has been flowing visibily or invisibly from a perennial source in our country. It has incarnated itself from time to time into living forms. It has been our great good fortune to have had in our midst such exalted persons who infused new life into our dead bodies and put new cheer and courage into our dying hearts. Even duriug the darkest days of our country, it produced such thinkers and men of action, faith and revolutionary ideals as Gandhi Ji and others. Our present Janatā leaders Shri Jayaprakash Narayan, Shri Morarji Bhai and others are surely the new incarnations of that immortal ethical principle, who have appeared on the present scene unexpectedly to put an end to *adharma* (unlawful rule) in the shape of *Tānā-shāhī* (autocracy and privilege) of the old regime and to usher in *dharma* (lawful rule)—rule by *Jana-shakti* (people's power) in the country conducive to the betterment of the lot of its people.

To them (our present Janatā leaders)—**Shri Jayaprakash Narayan, Shri Morarji Bhai** and others, we offer hearty felicitations and warm greetings on this happy occasion, which has an unprecedented importance for us all, since during the last couple of years we had to face horrors and grim happenings, and now we have luckily emerged victoreous in our adventurous struggle against high-handedness, injustice, tyranny and unrest rampant in our country. May God (Maheshvara) bless our country and our present-day leaders !

The present "Buddhaghosha Special Number" (XIII-XIV) of *Sharada Peetha Series*, among other things, contains 'The Early life of Lord Buddha

in the Poet's own words" (as narrated by Buddhaghoṣa in his poem *Padyacūdāmani*, a kāvya of 5th Cent. A. D ,— first three cantos). Last year the centre could complete the publication of "*Pratyabhijñā Kārikā* of Utpaldeva" and Kanishka's Special number of the Series, which were duly issued.

Our Institution (Sharada Peetha Research Centre) is well known as an International Centre for Indological Studies and hardly needs an introduction. It has been functioning now for nearly two decades, since its inception in 1958. In its annals of progress, there are nearly 17 publications on Indology on record. Besides, some of the works are ready for the press and some are in hand for completion. Two outstanding works, one—"The Origin of the Word Hindu" by Shri P N. Magazine and the other—"The Loss of Faith in India and England" by Prof K. L. Kalla, are among the works ready for press.

In addition to its publication programme, the Centre has continued its usual academic activities,—regular class work and lectures, and extension and general lectures on different subjects of Indology.

Esteemed Professor Dr. Giuseppe Tucci, M. A., Litt.D., of Rome (Italy), is good enough to continue holding the high office of President of Inter. Board of Indological Studies of our Centre, which he was pleased to assume in June 1973. The learned members of the Centre were extremely pleased to hear the news of our President (Board of Indological Studies), Prof. G. Tucci, having been honoured by the Government of India to be the recipient of Jawaharlal Nehru award (1976) for 'International understanding' and his dedication to Indian thought and culture. On this happy occasion, a resolution was adopted by the members of the Centre, which is given as follows :-

1. That it was learnt with extreme gratification that the President of the Board of Indological Studies of this Centre, esteemed Proffessor Dr. Giuseppe Tucci, had been honoured by the Government of India to be the recipient of Nehru award (1976) for 'international understanding' and in recognition of his distinguished services to Indian thought and culture, having produced voluminous publications on researches in Indology pursued in the

eastern countries of Asia, like China, Mangolia, Tibet and so on.

2. That this signal recognition not only bestows world-wide distinction on this eminent Indologist of great repute, Prof. Tucci, but also brings credit to this International Centre of Indological Studies which considers itself honoured by his holding its high office of President.

3. That it is resolved that hearty felicitations of the Board be conveyed to Prof. Tucci for this honour conferred upon him for his devotion to Indian thought and culture.

4. That it is further resolved that a copy of this resolution be sent to Professor Tucci and to the Press.

A copy of this resolution was forwarded to Prof. Tucci whose reply is given here for perusal of the members of our centre and general reading public. It runs as follwos :-

"Dear Dr. Kaw,

I have felt as much touched as gratified by your very kind letter of November 19 last......I feel flattered indeed for such a tribute of esteem and affection that you convey in your own name, and on behalf of the Board of the Centre for Indological Studies, that I have the honour of presiding, on the occasion of the Nehru award, that the Indian Government has bestowed upon me.

However, I am bound to state that I do not consider this very high honorary distinction so much as the recognition of my modest scholarly work, but as the acknowledgement of the spiritual bonds that have always tied me to India, since my early youth, as to my second homeland. I feel happy in this knowledge only, as I have always endeavourd to the best of my ability to make known in Italy the priceless treasures of India's most ancient cultures and lore, and thus to establish a bridge of mutual understanding and friendliness between Italy and India, in the broader framework of the relations between East and West. I would deem myself fully gratified for my measure of achievement I may have attained in this field of studies, to which I feel committed with all my energies.

I beg to convey the expression of my deep gratitude to all the members of the Board, and to accept the assurance of my warmest regard; with best wishes and friendly greetings.

Yours truly, Giuseppe Tucci

During the year, the following visiting scholars attended the Centre for guidance in their studies of different subjects of Indology :- 1) Mr. Seizan Nakagawa, Japan; 2) Mr. Ishtiaq Fida, Srinagar; 3) Prof. Jinendra Jain, California, USA; 4) Mr. Ab. Wahab Bin Daut, Malaysia; 5) Father Ignatius, Baramulla, Kmr; 6) Prof. K. L. Kalla, Srinagar; 7) Shri B. N. Shastri, Srinagar; 8) Shri D. N. Shastri, Srinagar; 9) Mrs. Santosh, Delhi; 10) Capt. Adesh Kumar, Delhi;

We keep on record our indebtedness to the J & K Academy of Art, Culture and Languages for granting some financial assistance to the Centre for meeting a part of the expenses incurred on the publication of this issue of the Series.

Sharada Peetha Research Centre
Karan Nagar, Srinagar, Kashmir, India.
26th January, 1977.

Dr. R. K. Kaw
(Gen. Editor)

CONTENTS

The Nightmare is Lifted

(SUN OF FREEDOM SHINES AGAIN)

BY J. N. GANHAR

India has achieved another miracle; the Indians have done what seemed well-nigh impossible. The most authoritarian and oppressive regime that the country has had since independence has been overthrown through the democratic process and the heavy pall of an oppressive and stifling emergency has had to be lifted by the very same Government that had imposed it. India's achievement in the recent massive election has excited the wonder and won the admiration of the whole world.

"The Indian election should be an inspiration to the rest of the world." —US President

"The greatest event in the democratic world." —A Statesman

"A triumph for the common man."

"Democracy lies deep in the hearts of India's millions."

"A reassurance to the supporters of democracy everywhere."

—Australian

"Democracy's finest hour." —A Paper

"A lesson for our rulers...[They] must understand they can take the people for granted only at their own peril. No government can henceforth make inroads on the people's liberties and try to hoodwink them and escape the nemesis at the hands of the outraged people." —Kashmir Herald

"Loss of Faith in India and England"

(Opinion) *By Prof. S. L. Pandit*

"The work, 'Loss of faith in India and England' by Prof. K. L. Kalla is, indeed, an admirable desertation and probably the first attempt to deal with a very important subject of vital importance today. The contents, however, need to be recast and amplified in order to strike a proper balance between Indian and English writers and thinkers".

In view of the above remark, the manuscript in the present form needs revision, addition and alteration, before it can be undertaken for publication or for being accepted for assessment for a degree (in Indology) by our experts. (Gen. Editor)

CHANGE IN OLD ORDER—AN APPRAISAL

By Prof. K. N. Dhar

The change of authority at the Centre is definitely a propitious change. Change 'has often been a change for the better. A poet has prophetically said that even a good custom, unchanged for a long time, corrupts the world. Old order must change yielding place to new. The present change in our country is welcome. It represents the indomitable will of the people to create new environs with a view to changing for the better.

Indian attitude to life is affirmation of the sublime and abjuration of the ignoble. An Indian has always valued higher values of life,—spiritual, moral and ethical. Our history is an eloquent testimony to this. It will be in the ultimate interests of the new Government to provide adequate climate for the regeneration of human values—moral as well as ethical.

Secularism has often been misinterpreted as irreligiosity, while it connotes equal respect for all religions. Religion does not preach hatred or exploitation. Indian people have all along amply demonstrated this marrow-deep faith in religion. In keeping with their religious sentiment, they have regarded this whole globe as one family. Self-suffering has proved a far more effective expedient to reform the society in India than the suffering heaped on others. Our religion has all along emphasized this; Gandhi Ji epitomized this in his life. Shri Jayaprakash Ji—an embodiment of self-denial—is a living and inspiring example of this truth. For changing the destiny of India, the new Government looks in its mission to its two guiding-stars, one Gandhi Ji and the other Jayaprakash Narayan Ji—the former has sanctified the India's past, the latter is shaping its present.

Our nation is now in safe hands, since our present leaders Shri Morarji Bhai and others are seasoned patriots. We are sure that, under their able guidence, the values like self-discipline, self-education and self-help will be strengthened for the ultimate good of the country.

We wish the New Government Good-luck and God-speed.

Muni - Kashyapa

The Father of Art & Technique of Agriculture in Kashmir

BY DR. R. K. KAW

In the annals of Kashmir's progress in the various spheres of human pursuits, role played by Muni Kashyapa in pre-historic ages, in the development of Art and Technique of agriculture, is by all means of great significance. To mention in the first place, Kashyapa gets the credit of having reclaimed the Kashmir Valley out of a lake and making it fit for human habitation and cultivation. The valley is known to have been in former times a vast lake, surrounded by high mountains, called *Satisara*. The early drainage of this land is generally ascribed to a supernatural agency. But, as we learn from *Nīla-mata-purāṇa* (Canto I) and Kalhana's *Rāja-taranginī* (I.25-27), it was Kashyapa who first carried out explorations and performed hydraulic operations in that remote age and miraculously cut the mountain ring (surrounding this lake) at a place just below the present Baramulla town, where formerly the two surrounding hills almost touched with each other forming a narrow gorge through which the surplus water of the lake overflowed, and Kashyapa's performance opened a wide outlet for the waters to flow out, converting the lake *Satisara* into the vast stretch of land forming the beautiful Vale of Kashmir.

It is perhaps the same Kashyapa-muni who can in fact be called the father of Art & Technique of Agriculture in Kashmir. If I could rightly be proud of any discovery, it is the discovery of a manuscript, ascribed to Kashyapa, namely—*Kāśyapa-muni-kathita Kaśyapīya-kṛṣi-sūkti*, that I found in Adyar Library, Madras, in the course of my research tours for a search of the Sanskrit manuscripts and texts on the subject, which I carried out under the orders of Government of India. I have had the privilege of being appointed in 1951, in a scheme of research (initiated and sponsored by the

Indian Council of Agricultural Research) "to salvage as much ancient knowledge on (the Science and Art of) Agriculture as is possible by a search of manuscripts and texts". I am happy not only in having succeeded to bring to light plenty of materials on "Agriculture" (in Ancient India), but also having unearthed a number of ancient texts on various branches of the science from the published literature (in Sanskrit) and piles of old manusctipts explored by me in the various libraries of India. I was surprised and lucky indeed to have found one of the ancient texts on the subject ascribed to Kashyapa, who is already well-known and remembered for having reclaimed a vast area of Kashmir valley out of a lake and who may rightly be supposed to be also the auther of the above-said text on the Art and Science of Agriculture, discovered by me.

Given below is a brief synopsis of the said text (still in manuscript form) a transcript copy of which is in my possession along with other texts on the subject. Among so many other allied things given in this text in a systematic order, mention is made here about such topics only which are important from the point of view of modern developments in Science and Technology. These topics are :—

> Glory of earth; Division of earth according to its fitness for particular crops, into hilly, riverine, stream-irrigated, forest and pasture lands, etc.; Paddy fields; Wet lands; Dry lands;...Examination of land for growing (in plenty) particular kinds of crops; Classification of land into five divisions; Classification of land into high quality, medium and low quality; Classification of land into four types: land fit for cultivation, land fit for gardens, forest land and land fit for holding water; Demarcation of land; establishing irrigation works; ..Establishing irrigation channels, wells and tanks for land which is dependent on river streams; Four kinds of streams (canals); Qualification of agriculturists; Praise of agriculture;...Benefits accruing from agriculture; Implements and other necessary articles for cultivation, plough, etc.; Cultivation of rice etc.; Fit time for sowing seeds: Characteristics of wet fields or paddy fields; Names of cereals (rice, etc.), pulses, potherbs, creepers, etc.; Names of food grains. *dhanya*, etc.; 26 varieties

of rices, *shāli*, *vrīhī*, etc.; Method of preserving seeds of pulses (*adhaka*) and seeds of food-grains, rices, etc.; Method of preserving seeds of various kinds of vegetables and pot-herbs; Rules for tilling the land: Rules for transplanting embryonic plants grown in a nursery; Method of casting seeds; Description of grains, rices, etc., growing them in three and four months; Rule for filling up water in the fields for growing crops in prescribed periods; Method of preserving safely grains (*Kani*) of rice, etc. Watering them at that time; Lopping off stems of crops;

Collecting the stalks of plants, *vrīhī*, etc.: Procedure for drying up crops of *dhānya*, and other harvests of grains; Procedure for preserving safely piles of grains of *dhānya*, etc.; Procedure for preserving straw of husks; Cultivation of pulses, such as *masha*, *chanaka*, etc., in dry lands; Characteristics of *Tāra* land (special dry land): Cultivation of *mudga*, *tila*, *godhūma* (wheat), *chanaka*, etc, in *Tāra* fields; Cultivation of reeds of suger-cane and the plantain trees; Cultivation of cotton, *picu*, *vaksha* (bamboo), etc ;...Uses of stalks of barley, *vava*, etc.; Procedure for growing vegetables and pot-herbs; Names of vegetables, *jatika*, etc ; Methods of cultivating vegetables in *Tara* lands; Cultivation of vegetables in spring and summer; Transplanting embroyonic plants of *vartaka*, etc ; Planting them in trenches (to hold water round the trees); Cultivation of *dhaniya* (coriander), *surana* (an esculent root), *Kshamanda* (a kind of pumpkin gourd), etc.: Application of manure for the said plants; Planting *pannassila* (bread-fruit trees or cardamon plant) and grape-vine;...Science of Agriculture (Krsi-śāstra) brought down upon the earth from heaven (to be treated as a holy act); Cultivation of *malli* (a kind of jasamine), *champaka* (flower), etc.;... Articles bad for health; Bad milk; Procedure for preparing food and dishes and performing religious acts, like offerings to gods and other creatures.

I cannot constrain myself in expressing here, if funds could by placed at the disposal of our centre (Sharada Peetha Research Centre, Srinagar) by the Kashmir Government, or by Kashmir University, or by Kashmir Research Department, or by the J & K Academy of Art, Culture and Languages, or by the Directorate of Sanskrit (Samskrit Samasthan), Govt. of India, for the publication of the said text (still in manuscript form), it will indeed add to the fame of Kashmir for its rare contributions to Indology.

THE WORD "HINDU" A CONTROVERSY

BY DR. R. K. KAW

A controversy appeared (some time back) in papers about the use of the word "Hindu" for a national of India (a non-Muslim and a non-Christian) and his particular culture. A writer (Prof. K. N. Kaul) states, in the "*Reader's Views*"—column in the "Indian Express" of 26th June, 1972, that we should eschew calling ourselves Hindus. He emphatically says: 'Why should we call ourselves Hindus?' His contention is that the word does not occur in our ancient books like the Vedas, the Brahmanas, the Upanishadas and so on, but it occurs in Persian literature and started to be used by the Persian-speaking Pathan and the Mughul rulers for the native non-Muslim population and was later adopted by the British rulers for the non-Muslim and non-Christian population of India. The writer points out that "Hindu" in Persian means black, a servant, a slave, a robber, an infidel, a watchman, a mole on the cheek of a mistress (F. Steingass, Persian-English Dictionary, P, 15.4). Therefrom he concludes that, since our country was known from ancient times as Bharat, we should call ourselves and our nationality as *Bharati* and not Hindu.

The above plea of the first writer is rebutted by the second writer (Mr. P. N. Magazine) in the "*Readers' Views*"—column of the same paper (Indian Express). While tracing the use of the word "*Hindu*" back to the Zend Avesthian civilisation, having originated from the word "*Sindu*" (*sa* having changed into *ha* philologically), and also from the words "*Himdu*" and "*Hidu*", the second writer points out that the word occurs in a number of places even in *Rig-veda* and *Mahabharata* and in the later Sanskrit literature, particularly naming *Shākuntalam* of Kālidāsa. The writer further states that 'there are references to this word in Persian literature, but not in any derogatory sense.' This statement is clearly a contradiction of the meaning of the word given in the said Persian-English Dictionary, as pointed out by the first writer. The second writer quotes a reference from the Avesthian holy book "*Shetee*" to the fact that an ancient savant (Vyasa by name), invited from India by the Iranian king Gastasp (P. 163) for a religious discourse at Balkh, 'declared (in that remote ago) with pride

that he was a Hindu from India'. The word *Hindu*, as the writer points out, came to be used in a derogatory sense in Persia a... name of a Persian lady Hindu, the head of a group of notorious outlaws, who was a terror in her time. But Even in the same Dictionary (by Steingass), referred to by the first writer, in addition to the above-mentioned meanings of the word "*Hindu*" given on its page 1543, another meaning given to this word is "Indian", besides, several other meanings: "India, Hindustan, Hindi, Hindu and Hinduism, etc." (given on its P. 1544). In fact, as pointed out by the second writer, references to the use of the word in the later literature of India, like *Prithivīrāja-Rāsu* of Chand Bardai, etc., shows that the word "*Hindu*" was freely used even 500 to 800 years back and the history shows that our gallant rulers and leaders fought for the "Hindu" and "Hinduism" and laid their lives for this cause. The writer thinks that, in view of the real origin of the word '*Hindu*' (from the word *Sindu*), it is incorrect to say that the word was thrust on us by the British a hundred years ago, and hence it is not wise to give up the use of the words *Hindustan* and *Hindu* and in their stead use only the words "Bhārat and "Bharati".

In this controversy, my frank opinion is that, in spite of the various meanings of the word given in the dictionaries, in good or derogatory sense, the names Hindustan, Hindu and Hindi, have achieved a proud position today as of yore. Except the first writer, perhaps no other person born in India or anywhere else in the world has ever entertained any doubt or suspicion in his mind about the greatness of Hindustan, Hindu nationality or Hindu culture, which are esteemed so high all over the world. The controversy has no meaning and will not lead to any gain or useful purpose. The first writer has ignored the history and the position of the word "*Hindu*" today which is associated with the names of our country, community and religion & Culture from time immemorial and its use has a long standing ancient tradition. The second writer therefore does not feel happy with any Indian coming forward in an unpatriotic manner, as it were, with his logic to shatter our faith in the greatness of our country *Hindustan* and our culture which is *Hindu* and our great cultural heritage *Hinduism*, and I feel Mr. P. N. Magazine is justified in his reply to Prof. K. N. Kaul.

PRATYABHIJNA VALUES)

(In the words of teachers of Sri Aurobindo International Centre of Education)

Dr. B. L. Kaul & Dr. R. K. Kaw

(1) The moment you cease to advance, you fall back. From the moment you are satisfied and aspire no longer, you begin to die. Life is movement, life is effort, it is marching forward, scaling the mountain, climbing towards future revelations and realizations. Nothing is more dangerous than wanting to rest. It is in action, in effort, in forward march that you must find rest, the true rest...The true rest is in widening, universalizing the consciousness. Be vast as the world and you will always be in rest. In the midst af action, in the midst of battle, in the midst of effort, you will have the rest of Infinity and Eternity.

(2) In work too there is an austerity. It consists in not having any preference and in doing with interest whatever one does. For the man who wishes to perfect himself, there is nothing like small or big work, important or unimportant work. All are equally useful to him who aspires for self-mastery and progress. It is said that you can do only that work best in which you find interest. True, but what is more true is that one can find interest in whatever one does, even the work that appears most insignificant.

(3) The solid foundations of thy work upon the earth are made ready, the basements of the immense edifice are constructed; in every corner of the world, one of thy divine stones is laid by the power of the conscious and formative thought; and, in the hour of thy realization, the earth thus prepared will be ready to receive the sublime temple of thy new and completer manifestation. Towards such a new manifestation Nature is driving...the thing, however, can be done by the intelligent will of the man......

(4) The first thing that is to be taught to every human being as soon as he is capable of thinking is that he must obey reason which is a kind of super-instinct of the species. And I repeat that it is not a question of spiritual life, but the very elementary wisdom of human, purely human life. Every child must know that he is created to become a mental being, and if he is to manifest his human nature, reason must govern his life and not vital impulses. That is the elementary education that should be given everywhere...The reign of reason should not end until the coming of the psychic law which manifests the divine will.

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Buddhaghosha Special Number—1977

EARLY LIFE OF LORD BUDDHA

(As Narrated by Buddhaghosacharya in his Kavya - Padyachudamani)

IN THE POET'S OWN WORDS

ENGLISH TRANSLATION

BY DR. R. K. KAW

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FOREWORD

The book which is now being presented as Nos. 13 & 14 of the *Sharada Peetha Indological Research Series*, gives the "Narration of Early Life of Lord Buddha" as described by Buddhaghoṣa in his Mahā-kāvya *Padyacūḍāmaṇi*. This is a revised version of my first research work (on the poem) which was offered by me as a thesis for M. A. Sanskrit examination of the University of the Panjab, Lahore, in the year 1936. The work had since then remained unpublished awaiting an opportune time for its publication. I feel great pleasure that this work is now going to see the light of the day in this revised form.

A word may be said here regarding the use and importance of this new narration about Buddha whose philosophy of life and existence can perhaps be better expressed in the following lines :-

"Worlds on worlds are rolling ever,
From creation to decay,
Like the bubbles on a river
sparkling, bursting, borne away." (Shelley)

"Long to the watcher is the night,
To the weary wanderer long the road
To him who will not see Truth's light,
Long is the torment of his chain of births."

It is not only this unique philosophy of the great teacher but also his wonderful personality and boundless compassion and kindness for the suffering humanity,—nay, even for all living beings who take birth in this world, that create curiosity to know more and more about him. There are many ancient books in Sanskrit that give biographical account of the Lord, which are generally known, but *Padyacūḍāmaṇi* of Buddhaghoṣa has come to the notice of scholars very late in the annals of Indological research. This poem is therefore of ample importance to interested scholars, being almost a virgin source of the life of the Lord.

I thank the authorities of Jammu and Kashmir Academy of Art, Culture and Languages, for granting some financial aid to the Centre for meeting a part of the expenses incurred on the publication of this issue of the Series (for the year 1975-76).

Buddham Śaraṇam Gacchāmi

Sharada Peetha Research Centre,
Karan Nagar, Srinagar, Kashmir, India
15th August, 1977

Dr. R. K. KAW

PREAMBLE

Buddhaghoṣa :- The poem *Padyacūḍāmani* which is a narration of the early life of Lord Buddha, is attributed, according to the colophon at the end of each canto of the printed text (as collated from various manuscripts), to Buddhaghoṣa or Buddhaghoṣācarya, the reputed author of voluminous works (in Pali), *Viśudhimagga* and the commentaries on *Tripiṭaka* and other Buddhist scriptures. He is known to be a great commentator of the scriptures of Bnddhists no less renowned than Sāyana, a commentator of the Vedas, the scriptures of Brahmins. Doubts have been raised regarding the identity of Buddhaghoṣa, the author of *Padvacūḍāmani*, with the celebrated author of the Buddhist works. This work has neither been mentioned in the Rev. T. Foulkes' article on Buddhaghoṣa (in the *Ind. Ant.* Volume XIX, year 1890), nor in the list of works given by James Grav in his *Buddhaghoshuppatti* edited and translated by him in 1892. The editors of the printed text (ptd. at Government Press Madras, 1921), M. Ranga Acharya and S. Kuppuswami Shastri, without any discussion on the authorship of the poem, assign it to the same Buddhaghoṣa, the commentator of Buddhist scriptnres. Prof. B. C. Law reviewing this work in his book on Buddhaghoṣa, has raised objections in accepting the identity of the author of *Padvacūdamani* with the author of the Buddhist works. Some of the points made by him in this connection have been answered by the present writer in the Critical Introduction to his Translation of this work, which is going to appear in this series of publications. As in our view there are no valid reasons to reject the assertion of the editors of the text regarding the authorship of the poem assigned to Buddhaghoṣa, the Buddhist writer, we take for granted that the same Buddhaghoṣa was in fact the author of this Kāvya.

In the Buddhist scriptures, the name of this famous writer is found written in many forms, Buddhaghosa, Buddhaghoṣa, Boudagautha, Baudagot and so on, The original name of the author seems to be unknown; the name *Buddhaghoṣa* (in Pali form) meaning "the voice of Buddha" is an honorific title conferred upon him when his repntation had been established as 'an eloquent expounder of the teachings of Buddha'.

Buddhaghoṣa is a conspicuous name in the Pali literature, and is well-known among the Southern Buddhists of Burma, Siam and

Ceylon. Rev. T. Foulkes (in his Art. on Buddhaghosa in the *Ind. Ant.* Volume XIX, April 1890) and James Gray (in his *Buddhaghoshuppatti* ed. and tr. by him), after considering all the available legends and chronicles about Buddhaghosa, make out that he was a Brahman by birth, very learned in Brahmanical lore and an active controvertialist against the Buddhists in the early part of his career. He became a convert to Buddhism and a priest of his new religion. He was, according to Burmese authorities, a native of Thaton near Martaban, while some other sources make him a resident of Magadha. According to the Talaing records which are considered by James Gray as the most trustworthy (see *ibid*), the main facts about this author are:- "Buddhaghoṣa was a Brahman born in Thaton. He was an inmate of Kelāsa monastery, and in A. D. 387 he was deputed to Ceylon by king Thin-li-Gyaung (Dhammapala) in order to bring away a copy of the Buddhist scriptures. At Bassein, he took ship for Tamalitti, the Indian port, and first went to Gaya by the Gangetic route, to obtain the drawings of the principal sacred sites. He returned by the same route and proceeded to Ceylon where he stayed for three years. He composed the *Viśuddimagga* while at Anurādhapura, and, on his return to Thaton, brought a complete copy of the *Piṭakas* with their commentaries as well as other works in the Talaing characters." A list of his works is given in the book of James Gray as well as in the *Ind. Ant.* (Volume XIX) article. referred to above. But the name of the work *Padyacūdāmani* is not given in either list. In Ceylon, he is stated to have copied, translated and commented upon a large number of Buddhist works, besides composing the *Viśuddimagga*. He is especially credited to have brought from Ceylon a Pali version of the commentaries on the three *Piṭakas* of Buddha for the benefit of Burma as well as India. On his departure from Ceylon, he delivers an address to Ceylonese in Sanskrit, which clearly shows that he must have been quite proficient in Sanskrit and capable of composing a Mahākāvya.

It is known that after his return from Ceylon, he stayed for a short time in India. Then he weut to Burma to spread the religion of Buddha, and introduced the written texts and commentaries of *Piṭakas* there. He preached Buddhism in distant lands and was the founder of Buddhism in Pegu. Soon after he introduced it in Kamboj, Lao and Siam. He is also said to be the second founder of Ceylonese Buddhism. (See the Supplement at the end.)

The poem Padyachudamani (Narration of Lord Buddha's Early life):- It is evident that the poem *Padyacūdāmani* should have also been composed by Buddhaghoṣa, the well-known Buddhist writer. He seems to have used the biographical data regarding Śakya-muni Gautama's life in the *Tripiṭaka* and the *Lalitvistara* and in the *Buddhacarita* of Ashvaghoṣa as the chief sources of *Padyacūdāmani*. The story as told in *Padyacūdāmani* differs to some extent from that given in the said sources, and also in that adapted in Ashvaghoṣa's *Buddhacarita*. In it many small connecting and necessary links are omitted. The poem is written not in a gloomy and pessimistic strain (unlike Ashvaghoṣa's kāvyas, *Buddhacarita*, etc.), but in an atmosphere of 'joy for ever' and is indeed an amusement for all tastes, abounding in descriptions of the phenomena of nature in a highly poetical language. A variety of imagery and rhetorical fancy used by the author with great poetical skill has added to its charm. The poem creates aesthetical delight in the descriptions of beauty and grandeur of men and women (viz. royal personages), cities and buildings, rivers and lotus lakes, forests and mountains, groves and gardens, trees and bushes, fruits and flowers, rain and thunder, starry night and darkness, sun-rise and sun-set, moon-rise and so on. All sorts of scenes and spots of beauty and sports and amusements of life are so vividly depicted in the poem with all details that it gives immense pleasure to the reader, as is noiced in the analysis of the poem given below:-

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ANALYSIS OF THE POEM

Padyacūdāmani of Buddhaghosacarya
(Narration of early Life of Lord Buddha)

Sarga I Lord Buddha's Birthplace & Pareutage: *Mangalācaraṇa* (prayer at the beginning); The poet expresses his modesty; Descriptions of Kapilavastu, King Śuddhodana of the Śākya race and Queen Maya; The king and the queen observe vow for the birth of a son. 1-79

Sarga II The Lord of Tusita Heaven resolves to incarnate in this world: Devas go in a body to Tusita heaven and prayed the Lord to incarnate in the world; He is pleased and agrees to be born as son of Śuddhodana; Devas go back to their respective quarters; The Lord enters into the womb of Māya-devi, 1-55

Sargo III The Lord's Birth & Education: Queen Mayā manifests the signs of pregnancy; The birth of the prince; Supernatural phenomena attend the birth of the Lord;...The childhood of the prince and his boyish sports;...Siddhartha's education; Siddhartha invested with the title of '*Yuvarāja*', the heir-apparent. 1-64

Sarga IV Siddhartha's Marriage: The king resolves to marry Siddhārtha; The Kolia Chief offers his daughter for marriage with

Padyacudamani of Buddhaghoshacarya

CANTO 1

पद्यचूडामणि:

बुद्धघोषविरचित: । प्रथम: सर्ग: ।

Salutation to Lord Buddha :

कारुण्यकल्लोलित-दृष्टिपातं कन्दर्पदर्पानलकालमेघम् ।
कैवल्यकल्पद्रुममूलकन्दं वन्दे मह:कन्दलमर्कबन्धुम् ॥१॥

Obeisance to the Lord, the descendant of the Solar race[1], the sprout of splendour, casting glances full of[2] compassion, a destructive cloud[3] for the fire of Cupid's pride and the bulbous root of *kalpadruma* (the celestial tree) of beatitude (viz. life eternal).

The poet expresses his modesty :

यस्यैकदेशं यतयोऽपि वक्तुं नालं बभूवुर्नलिनासनाद्या: ।
शास्तुस्तदेतच्चरितापधानं वक्तुं मनीषा मम मौग्ध्यमेव ॥२॥

A partial account of whose life even ascetics (sages) like Brahma (the lotus-seated one) and others were not competent to give; my desire to describe the renowned deeds of the Master is mere childishness.

तथापि तत्राहितभक्तिशक्त्या तदेतदाख्यातुमहं प्रवीण: ।
तथाहि तत्पादसमाश्रयेण रजोऽपि लक्ष्मीं कुरुते हि पुंसाम् ॥३॥

Nevertheless by the strength of my devotion fixed upon him, I feel myself competent to describe the same; by resorting to his feet, even a particle of dust bestows prosperity to people.

The Description of Kapilvastu :

अस्ति प्रशस्ता कपिलेति नाम्ना काचित्पुरी कामदुघा प्रजानाम् ।
यां वीक्ष्य शक्रो निजराजधान्या: श्लाघाभिसन्धिं शिथिलीकरोति ॥४॥

There is a well-praised city, *Kapila* by name, that grants the desires of the people, seeing which Indra slackens in his intention to praise his own capital.

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1. *arka-bandhum*:- lit. kin of the Sun; 2. *kallolita* :- lit swelled with;
3. *kala-megham* :- lit dark cloud;

संभाव्यते यत्र सुधामरीचिः सौधध्वजस्तम्भनिलीनबिम्बः ।
मुखारविन्दद्युतिमोषरोषादारोपितः शूलमिवाङ्गनाभिः ॥५॥

Where the moon, with its disc laid into the flag staff (standing) on the royal mansion, appears to have been raised, as it were, on a lance by women, out of anger, being robbed of the luster of their lotus-like faces.

वीथीषु माणिक्यमयीषु यस्यां ज्योतींषि भान्ति प्रतिबिम्बितानि ।
अनङ्गचापादपकृष्यमाणान् मुक्ताफलानीव परिच्युतानि ॥६॥

Where the stars, reflected on the streets in-laid with precious stones (jewels), appear as if they are pearls fallen from the bow strung by Cupid.

उत्सेधिनो यत्र गृहाः प्रभूणामुदस्तजैत्रध्वजदण्डबाहाः ।
आलोलघण्टाक्वणितै रजस्रमभ्यर्थिनो दातुमिवाह्वयन्ति ॥७॥

Where the lofty houses of the wealthy people with their arms kept upward (in the form of) raised up flags of victory, are constantly calling beggars, to offer them alms, as it were, by the sound of the bells moving to and fro.

रथ्यासु रत्नोपहितासु यस्यां बिम्बप्रविष्टाः करिणो विभान्ति ।
कुलाद्रिकूटा इव कुण्डलीन्द्रसाहायकं कर्तुमधः प्रवृत्ताः ॥८॥

Where the elephants reflected on the roads paved with jewels, appear as if the peaks of the (seven) principal mountains[1] are going down to assist Śeṣa (the Lord of the snakes) (in bearing the burden of the earth).

पाञ्चालिका यद्गृहपञ्जरेषु प्रपञ्चिताः काञ्चनसञ्चयेन ।
भूमाभिभूतारिपुराहृतानां पुष्यन्ति शोभां पुरदेवतानाम् ॥९॥

Where the puppets made in the domestic cages, from mass of gold, increase the beauty of the (statues of) guardian deities, brought from the cities of the enemies vanquished outright;

1. *kulādrikūṭa* :- the seven principal mountain ranges—Māhendra, Malaya, Sahya, Suktimān, Rikhavān, Vindya and Pāriyātra are called by Sanskrit poets as 'the family of mountains'.

आरुह्य सौधानतिमेघमार्गान् वर्षान्धकारेष्वपि वासरेषु ।
कथानभिज्ञा घनगर्जितानां वसन्ति यस्यां वनिता वियुक्ताः ॥१०॥

Where the women separated from their lovers, having ascended the lofty mansions (rising) far above the path of clouds, dwell there, ingnorant of[1] the thundering of clouds, even in the dark days of the rainy season;

यत्रालयाः काञ्चनकेतुदण्डैरुदञ्चितैर्दोर्भिरिवातिदीर्घैः ।
अपाहरन्तीव कृताभ्यसूयाः शोभां शुनासीरपुरालयानाम् ॥११॥

Where the houses are forcibly snatching, out of jealousy, the beauty of the houses in the city of Indra, with the staffs of golden flags, as if with (their) very long arms raised up;

यदङ्गनाः सौधसमीपलग्नामादाय हस्तैरमृतांशुलेखाम् ।
निवेशयन्त्यो निजकुन्तलेषु विडम्बयन्ति श्रियमम्बिकायाः ॥१२॥

Where the women, raising with their hands the digit of the moon clinging to (the tops of) their mansion and placing it on their curls, immitate the beauty of Paravati (the spouse of the moon-crested Śaṅkara);

यन्मण्डपाः प्रौढनिदाघतप्ताश्चञ्चत्पताकारसनाञ्चलेन ।
आस्वादयन्तीव तुषाररश्मिं सुधारसेन स्वदमानबिम्बम् ॥१३॥

Where the pavilions, heated by the scorching heat, lick, as it were, with the tips of the tongues of the moving banners, the moon[2], with its disc tasteful, on account of the flow of nectar:

विलोक्य चैत्यध्वजसिंहमुद्रां भयाकुले क्वापि गते कुरङ्गे ।
निशाकरो यत्र नितम्बिनीनां साधर्म्यमभ्येति सहाननाब्जैः ॥१४॥

Where the moon, the deer (i. e., the moon's dark spot) having fled away being frightened by seeing the figure of a lion on the flag of the Buddhist monastery, bears resemblance to the lotus-like faces[3] of the women;[4]

---

1. *Kathānabhijñā* :- lit. being not familiar with the description of the thundering of clouds.
2. *tuṣāra-raśmim* :- the cold-rayed one.
3. *ānanābjai* :- lit. lotuses (in the form) of the faces of women.
4. The moon becoming flaw-less by the disappearance of its dark spot bears complete resemblance to the faces of the women of Kapila which have flaw-less beauty.

यच्चन्द्रशालास्वबलाजनानां वितन्वतां विभ्रममण्डनानि ।
आदर्शतामाश्रयते निशासु पुरोगतं पूर्णसुधांशुबिम्बम् ॥१५॥

Where the disc of the full moon, rising in front, serves the purpose of a mirror[1] at nights, for women putting on sportive decorations (as an amorous pastime) in the lunar mansions;

यत्रेन्द्रनीलोपलगोपुराणां विजृम्भमाणाः किरणप्रणालाः ।
चण्डांशुबिम्बेऽपि सनीडभाजि क्षणं वितन्वन्ति कलङ्कशंकाम् ॥१६॥

Where, the mass of rays arising from the portals made of sapphire, for a moment creats a suspicion of (the presence of) a dark spot even in the disc of the blazing sun[2] (passing) in close proximity;

यत्रापगाः स्वच्छजलान्तरालसंक्रान्ततीरस्थितकेलिशैलाः ।
मदोष्मणा मग्नसुरद्विपाया महेन्द्रसिन्धोः श्रियमाश्रयन्ते ॥१७॥

Where the rivers with the pleasure-hills standing on their banks (and) reflected in their clear water, bear the beauty of the Ganges (Mahendra's river), with Airavata, the heavenly elephant, having plunged into it owing to the heat of ichor;

यत्रौकसां रत्नविनिर्मितानामुच्चावचैरुच्चलितैर्मयूखैः ।
वर्षात्यानेऽपि महेन्द्रचापैराभाति सन्नद्धमिवान्तरिक्षम् ॥१८॥

Where the sky appears (to be) studded wiih many rain-bows even at the expiry of the rainy season, on account of the rays rising to ununiform heights[3] from the houses made of jewels:

प्रासादमालासु हिरण्मयीषु प्रारब्धलीलाः प्रमदा यदीयाः ।
सुमेरुशृङ्गेषु विहारिणीनां सुराङ्गनानां द्युतिमाक्षिपन्ति ॥१९॥

Where the amorous women enjoying their love-sports on the rows of mansions made of gold, mock at the beauty of the celestial demsels sporting on the peaks of Mount Sumeru;

---

1. *ādarśatām-āśrayate* :- lit. assumes the state of a mirror.
2 *Caṇḍimśu* :- lit. the hot rayed one;
3. *Uccāvaccair uccalitai* :- lit. the rays rising up to higher and lower heights;

यत्रालयानां प्रविजृम्भमाणाः प्रभाप्ररोहाः स्फटिकाचितानाम् ।
आसन्नभाजां हरितां हयानां यान्तीव कर्णक्षणचामरत्वम् ॥२०॥

Where the beams[1] of lustre issuing forth from the houses inlaid with white marble (appear) as if they were serving, for a moment, as choweries[2] on the ears of the green horses of the Sun (running) near-by;

मरीचिभिर्यन्मणितोरणानां विसृत्वरैर्विच्छुरितप्रवाहा ।
मध्येनभो भाति महेन्द्रसिन्धुः कलिन्दजाकर्बुरितान्तरेव ॥२१॥

Where the Ganges (Mahendra's river), with its flow of water bespangled with the diffusing rays of light of the jewel portals, shines in the middle of the sky, with its interior variegated, as it were, by the concourse with Yamuna;

समुद्धृतैः सौधतलेषु यस्यां मत्स्यध्वजैर्मारुतकम्पमानैः ।
सार्धं विगृह्णन्ति सपत्नबुद्धया मरुत्स्रवन्तीमकराः सरोषम् ॥२२॥

Where the crocodiles in the Ganges fight, through rage, with the crocodile-marked banners, raised upon the roofs of mansions, waving in wind, thinking them to be their rivals ;

रतिश्रमो यत्र विलासिनीनां प्रासादमभ्रंकषमाश्रितानाम् ।
विनीयते गन्धवहेन मन्दं मन्दाकिनीवीचिविहारभाजा ॥२३॥

Where the fatigue, caused by the amorous dalliance, of gay women occupying the cloud-crested[3] mansions, is gently removed by the fragrance-carrying wind, frolicking with the waves of the Ganges;

सुधासनाथेन सुधामयूखः कलासमग्रः करपल्लवेन ।
विलिम्पतीव क्षणदासु यस्यां क्रीडागृहाणामुपरिस्थलानि ॥२४॥

Where, at nights, the full-moon[4] plasters (white-washes), as it were, the tops (upper places) of pleasure houses with (the plaster of) nectar with the sprout-like hands (in the from) of its rays;

1. *Prarohāḥ* :- lit. shoots.
2. *Cāmaratvam yanti iva* :- lit. as it were, assume the state of Choweries.
3. *Abhram-kaṣam* :- lit. scratching the clouds,
4. *Kalāsamagraḥ* :- the moon skilled in all the sixteen arts.

यत्रेन्द्रनीलोपलकुट्टिमेषु प्रविष्टबिम्बां प्रथमेन्दुलेखाम् ।
मृणालखण्डस्पृहया मरालाश्चञ्चूपुटैश्चर्वितुमुत्सहन्ते ॥२५॥

Where the swans, through their longing for the fragments of lotus fibres, make an effort to eat, with their beaks, the streak of the new moon reflected on the floors paved with the slabs of sapphire;

अभ्युन्नतं यद्गृहधूपराशिमकाण्डधाटीपटुराहुदर्शम् ।
पश्यन् भयेनेव पतिर्दिनानामन्तर्दधात्यम्बुधराटवीषु ॥२६॥

Where the Sun[1], seeing the rising mass of smoke of the incense burning in houses looking like Rahu[2], clever at sudden assaults, hides itself out of fear, as it were, in the forests of clouds;

बिम्बप्रविष्टाः स्फटिकस्थलीषु वक्त्रश्रियो यद्वरवर्णिनीनाम् ।
विकासिनां व्योमनदीजलेषु सरोरुहाणां वितरन्ति शंकाम् ॥२७॥

Where the beauty of the faces of excellent women reflected in marble floor, creates a delusion of blooming lotuses in the waters of the heavenly river (Ganges);

सालं यदीय समतीत्य गन्तुमपारयन् धिक्कृतचक्रवालम् ।
पतिस्त्विषामुत्तरदक्षिणार्धव्याजेन तत्पार्श्वभुवा प्रयाति ॥२८॥

Where the Sun[3], being unable to go beyond the (city) rampart surpassing in height (lit. spurning) the *Chakravāla* (mountain range), proceeds on the way close by it under the pretext of its Southern and Northern half-movements[4];

प्रभञ्जनक्षोभविजृम्भिताभिर्वीचीभिरुल्लङ्घिततीरदेशम् ।
खात यदीयं कलशाम्बुराशिं जेतुं समुद्योगमिवातनोति ॥२९॥

Where the trench, exceeding on the boundary of its bank with the waves tossed up by the fury of the wind, makes an effort, as it were, to excel (lit conquer) the milky ocean[5];

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1. *Dinānām-patiḥ* :- lit. the Lord of the days;
2. *Rāhu-darśam* :- lit. assuming Rāhu-like appearance;
3. *Tviṣām-pati* :- lit. the lord of rays;
4. i e, along the Southern and Northern half solstices;
5. *Kalaśāmbu rāśi* :- the milky ocean; it is so-called, as, according to a Purānic legend. it is born from a pitcher of nectar;

कनन्ति कालागरुधूपमिश्रा यत्सौधचीनध्वजवैजयन्त्य: ।
कल्लोलभिन्नास्तपनात्मजाया: स्वर्लोकसिन्धोरिव वीचिमाला: ॥३०॥

Where the streaming banners of silken cloth (hanging) on the mansions, covered by the smoke of the incense (lit. black Agru), shine like the rows of waves of the Ganges[1] mingled with the billows of the Yamuna.[2]

The Description of King Shuddhodana :

महीपतिस्तत्र बभूव मान्य: शाक्यान्वय: शाश्वतराजलक्ष्मी: ।
धर्मानुरोधार्जनशुद्धवृत्ति: शुद्धोदनो नाम यथार्थनामा ॥३१॥

There was a king of significant name, worthy of respect, called Śuddhodana, a scion of the dynasty of Śākyas, having eternal royal glory, who led a pious life by acquiring wealth according to the laws of righteousness (*dharma*).

विभु: प्रतापानलमेव वाध्रं विवाहसाक्ष्ये विरचय्य वीर: ।
य: पर्यणैषीदरिराजलक्ष्मीं कृपाणधाराजलपातपूर्वम् ॥३२॥

(That) mighty and glorious king, appointing the bright fire of his prowess to stand as witness to his wedlock, married the Royal Glory of the hostile kings, the sprinkling of (holy) water being done by means of the edge of his sword ;

य: पूर्वमाधाय महाभिषेकं कृत्तेभकुम्भैर्गलदस्रपूरै: ।
पश्चादरीणां हृदयारविन्दै: पुपोष पूजां रणदेवताया: ॥३३॥

Who, after performing the ablutions with the pitchers (in the form) of head-temples, torn from elephants, full of oozing blood, completed the worship (*pūja*) of the Goddess of War with the lotuses of the hearts of his enemies;

पाणौ कृपाणी विरराज यस्य विभूषिताङ्गी पुलकाक्षरेण ।
आकारणाय द्विषतां यमेन संप्रेषिता शासनपत्रिकेव ॥३४॥

In whose hand, shone the sword with its surface (lit. limb) decorated by the (inscribed) letter (in the form) of the thrill of horror, as if it were an edict issued (lit. sent) by Yama to summon his enemies ;

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1. *Svarloka-sindhoḥ* :- the celestial river;
2 *Tapanātmajā (sūryatanayā)*:- the daughter of the Sun;

निरुद्धभूभृन्महिमातिरेको निश्शेषपीताहितवाहिनीशः ।
यच्चन्द्रहासो भुवनप्रसादं प्रासूयतागस्त्य इवोदयेन ॥३५॥

Whose *chandrahāsa* (sword), obstructing the excess of glory of the (other) rulers of the earth and destroying completely the generals of the enemies' armies, brought about the welfare of the world by its rise, just as Agastya by his appearance produced the clearness of water, who checked the excess of greatness of the Vindhya mountain[1] and drank the whole ocean[2] and (then) released it[3];

यो वाहिनीं मेघ इवात्तधन्वा विपक्षभूभृत्कटकप्रभूताम् ।
आसारयन्नाकुलराजहंसां चक्रे समुच्चेलकबन्धनृत्ताम् ॥३६॥

That king who, holding a bow (in his hand), caused to retreat the army proceeding from the camps of the hostile rulers, thus bewildering the prominent kings, brought about the dance of headless-trunks, just as a cloud with a rainbow[4] (appearning in the sky), that makes to flow onwards the river streaming forth from the side of a wingless mauntain[5], thus perplexing the flamingoes[6] (in it), causes a dance of waves[7].

अलङ्कृताङ्गाः सुभटान्त्रमाल्यैरादाय शृङ्गानिव नागहस्तान् ।
यद्वैरिरक्ताम्बुतरङ्गिनीषु व्यात्युक्षिलीला विदधुः पिशाचाः ॥३७॥

The goblins, with their bodies decorated with the garlanda of the entrails of warriors, holding the trunks of elephants, as if they were syringes, performed the water sport (the sprinkling of water on one another) in the rivers of the blood of (his) enemies.

प्रशस्तिवध्वा प्रवरस्य यस्य प्रतापदीपाञ्जनसंङ्ग्रहाय ।
आस्थापितं पात्रमिवैन्द्रनीलमभ्रं घनश्यामलमाबभासे ॥३८॥

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1. *bhūbhrt* :- i. rulers of the earth; ii. Vindhya mountain;
2. *vāhinīśaḥ* :- i. generals of armies; ii. ocean;
3. *pītahita* :- i. destroyed enemies' (generals); ii. drank and released (the ocean);
4. *dhanuḥ* :- i. bow; ii. rainbow;
5. *vipakṣa-bhūbhṛt* :- i. hostile kings; ii. wingless mounatains According to a Purānic lenged, mountains, in olden times, possessed wings which were later on cut off by Indra;
6. *rājahamsa* :- i. chief kings; ii flamingooes;
7. *kabandha* :- i. headless trunks; ii. waves;

The dark blue cloud shone, as if it were a pot of emerald placed by his wife, in the form of the fame of that excellent king, for collecting the lamp-black from the lamp of his prowess.

आपूरिते निर्भरमन्तरिक्षे यस्याण्डकुक्षिंभरिभिर्यशोभिः ।
पृथ्वीपतीनां यशसः प्रसर्तुमासीत्परेषामिव नावकाशः ।.३६॥

While the middle region was filled completely with his glory pervading the (whole) universe[1], there was no room, as it were, for the glory of the hostile (lit. other) kings to spread.

यशस्तदीयं यदि नाभविष्यच्छीतांशुशुभ्रं शिशिरोपचारः ।
सोढुं प्रतापानलमप्रसह्यमपारयिष्यत्कथमेष लोकः ॥४०॥

If his fame, white like the moon[2] did not serve as a cool remedy, how could this world be able to tolerate the heat of hi s splendour (that was) unbearable.

भुजेन भोगीन्द्रधुरन्धरेण यस्मिन् दृढं भूवलयं दधाने ।
प्रत्यर्थिकान्ताभुजवल्लरीभ्यः पपात भूषावलयं विचित्रम् ॥४१॥

While he firmly held the bracelet of the earth on his arm bearing the burden (of the earth) like Śeṣa (holding the earth on his hood), the bracelets fell down from the creeper-like arms of the wives of (his) enemies. It was so strange !

दयालुमाश्रित्य तमत्युदारं वनीपका नापरमभ्यगच्छन् ।
आसाद्य वाराकरमम्बुवाहाः कासारमन्यं किमु कामयन्ते ॥४२॥

The beggars, having resorted to that most compassionate and munificient person (king), did not approach any one else. Do the clouds on reaching the ocean long for the so-called puddle ?

तस्यांसधारासदनेऽत्र तं समाल्यासवस्यन्दनितान्तशीते ।
बहिः प्रतापज्वरविह्वलेव विमुक्तलौल्या विजहार लक्ष्मीः ॥४३॥

The royal glory *(lakṣmi)* being distressed by the heat of his prowess out-side, as it were, giving up its unsteadiness, sported in the shower-bath of his shoulder that was exceedingly cool by the flow of juice from the garland (of flowers) (used by him as an ornament)·

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1. *aṇḍakukṣimbharibhir* :- lit. pervading the womb of the Mundane egg called Brahamāṇḍa;
2. *śitamśu* :- the cool-rayed one;

तस्याभिषेके सचिवावमुक्तैर्गङ्गादितीर्थोपनतैः पयोभिः ।
शत्रुप्रतापानलशक्तिरासि सहैव पुंसां हृदयज्वरेण ॥४४॥

At his coronation (*abhiṣeke)*, the power of the fire of the prowess of his enemies together with the feverish anxiety of the mind of the people (longing for his coronation) was quelled by the water brought from the Ganges and other holy places and sprinkled by his ministers.

सुवर्णरूपं सुमनोनिषेव्यं तुङ्गं सुधर्मास्पदमद्वितीयम् ।
तं भूभृतं मेरुमिव प्रपन्नाश्चकाशिरे षड्गुणरत्नसार्थाः ॥४५॥

The jewels of six expedients[1] (of war) having resorted to that exalted and matchless king, of beautiful complexion, waited upon by the learned, the abode of righteousness, shone as the multitude of jewels (possessing six qualities), found on the high and peerless Meru mountain, made of gold, attended to by gods and a seat of gods' assembly.

अन्यत्र कर्णः सुधियामसक्तस्तस्यापदानश्रवणे ससज्ज ।
अपास्य पीयूषरसं सुराणां रसान्तरे किं रमते रसज्ञा ॥४६ ॥

The ear of the wise unattached to other things delighted in (lit. adhered to) listening to the description of his adventures. Does the tongue forsaking the nectar of gods take delight in any other object of taste ?

सहस्रशस्सन्त्वपरेऽपि भूपास्तेनैव सौराज्यवती धरित्री ।
अनेकरत्नप्रभवोऽप्युदन्वान् रत्नाकरोऽभून्ननु कौस्तुभेन ॥४७॥

There may be thousands of other rulers even, it was through him alone that the earth was possessed of a good ruler, for even though the ocean is a source of countless jewels, it indeed came to be called (lit became) *Ratnākara*, a mine of jewels, through the *Kaustuba* jewel.

महात्मना तेन मखैरजस्रमाहूयमानेष्वमृताशनेषु ।
परिष्क्रियाजायत पारिजातः परं सुराधीश्वरराजधान्याः ॥४८॥

1. *ṣadguṇa-ratna* :- the six expedients of war are—union, fight, march, halt, causing disunion among the allies of enemies and taking refuge:

While by that magnanimous king, the gods were perpetually invoked at the sacrifices, the *Parijāta* (desire-yielding tree) stood merely as an embellishment of the capital of the lord of gods (the Paradise).

तस्यापदानानि तटस्थताभिः सङ्गीयमानानि सुराङ्गनाभिः ।
आकर्ण्य हर्षाद्द्रवतीव मेरुरद्यापि निष्यन्दजलापदेशात् ॥४९॥

Hearing (the stories of) his adventures, sung by celestial damsels on (its) slopes, the Meru mountain melts even now through pleasure, as it were, under the pretext of (streams of) water flowing down (from it).

तस्मिन् नृपे तन्वति दानवर्षं नैकोऽप्यसंपूर्णमनोरथोऽभूत् ।
महाघने वर्षति बद्धधारमलब्धपूर्त्यस्ति सरः किमुर्व्याम् ॥५०॥

While that king bestowed gifts liberally (lit. caused a shower of gifts) on people, there was none who had not his desires fulfilled. Can a lake on the earth remain unfilled (with water) when the great cloud rains in torrents ?

The Description of Queen Maya Devi :-

नदीव सिन्धोर्नलिनीव भानोः कलेव चेन्दोः कमलेव विष्णोः ।
सौदामिनीवाम्बुधरस्य तस्य मायेति नाम्ना महिषी बभूव ॥५१॥

Just as river is to the ocean, a lotus to the Sun, a digit to the moon, Lakṣmi to Viṣṇu, lightening to the cloud, to him similarly was his wife Māyā by name.

तस्याः प्रवालोदरसोदराभं युग्मं पदाम्भोरुहयोर्बभार ।
सामन्तकान्तालकवल्लरीणां पुष्पायमाणान्नखपूर्णचन्द्रान् ॥५२॥

The pair of her lotus-like feet, lustrous like the interior of a fresh shoot, bore the full-moon-like nails appearing like (lit. behaving like) the flowers of the creepers of curls of the wives of the subordinate princes.

विजृम्भमाणा नखरत्नदीप्तिः पदस्य तस्याः पतिदेवतायाः ।
चकार शङ्कां शरणागतायाः स्वर्भानुभीत्या शशिचन्द्रिकायाः ॥५३॥

The growing lustre of the gem like nails of her feet who was devoted to her husband[1], created a suspicion as if a digit of the moon, being afraid of Rāhu, had taken refuge with them (the nails).

1. *patidevatā* :- lit. who regarded her husband as her lord;

आकारमत्यद्भुतसन्निवेशं दधानयोर्दर्शितसौकुमार्यम् ।
तज्जङ्घयोस्तादृशकान्तिमत्योर्न चाधिकं नापि समं बभूव ॥५४॥

Her legs which possessed a form of unique setting and displayed their delicacy (or tenderness) were so very graceful that nothing could surpass or even match them.

ये दर्शनीया द्विपराजहस्ता ये चाभिजाताः कदलीविशेषाः ।
तदूरुकाण्डद्वयजृम्भमाणसौन्दर्यरत्नाकरबिन्दवस्ते ॥५५॥

Those good looking trunks of mighty[1] elephants and those beautiful[2] plaintain trees were (merely) drops from the ocean of the growing beauty of her two staff-like thighs[3].

माणिक्यकाञ्चीवलयानुविद्धश्रोणीभरा क्ष्मापतिधर्मपत्नी ।
वसुन्धरेवार्णवरत्नगर्भवेलासमालिङ्गितसैकतान्ता ॥५६॥

The wife of the king having expansive hips tied with the girdle-string of pearls was like the earth charming on account of its sandy banks surrounded by the sea-shore having sea-jewels in its interior.

सुरार्णवावर्तमनोज्ञशोभं नतभ्रुवोऽलक्ष्यत नाभिरन्ध्रम् ।
कुचाद्रिकान्तिद्रवनिर्झरस्य निम्नीकृतं स्थानमिव प्रपातैः ॥५७॥

The naval cavity, having attractive beauty like the eddy of the sea of liquor, of that beautiful lady[4], looked like a depression caused by the fall of a torrent of beauty flowing down from the mountains of her breasts

तस्या वपुक्षेत्रमनङ्गशालि सौन्दर्यनिष्यन्दजलैर्निषेक्तुम् ।
आसूत्रिता यौवनहालिकेन त्रधीव कुल्या त्रिवली चकाशे ॥५८॥

The three folds of skin (above her naval) appeared like a three-fold canal, made by the ploughman of youth, to water, by the flow

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1. *dviparāja* :- lit. chief elephants;
2. *abhijātaḥ* :- lit. of noble-birth;
3. *ūrukāṇḍa-dvaya* :- lit the two thigh-staffs;
4. *natabhruvaḥ* :- lit. one with eurved eye-brows;

of water of beauty, the field of her body, having rice plants of love (cupid) in it.

विलग्नमालग्नवलित्रयीकं दरिद्रताजन्मगृहं तदीयम् ।
अमर्त्यगङ्गाजलवेणिकाभिराश्लिष्टमाकाशमिवाबभासे ॥५९॥

Her waist having three folds formed[1] (upon it) and being exceedingly slender[2], shone like the firmament united with the streams of water of (the three-coursed) celestial Ganges (flowing in it).

तमालनीला नवरोमराजिस्तस्या बभौ तामरसेक्षणायाः ।
विवृण्वती बाल्यदशाविनाशमुत्पातधूमावलिरुत्थितेव ॥६०॥

The line of the fresh hair, dark blue like the Tamāla tree, of that lotus-eyed one, shone as if it were the rising line of the portentous[3] smoke indicating the end[4] of her girlhood.

आतन्वतश्चेतसि कोमलाङ्ग्याः कोदण्डशिक्षां कुसुमायुधस्य ।
मौर्वी बहिर्बिम्बगतेव मान्या तन्व्याश्चकाशे तनुरोमरेखा ॥६१॥

The line of hair on the body of that slender and tender-limbed one shone as if the admired bow-string of Cupid[5], who was practising the art of archery in her mind, was reflected manifestly[6] upon her.

विजृम्भमाणेन विलङ्घ्य वेलां तस्यास्तरुण्याः स्तनमण्डलेन ।
निश्शेषमाक्रान्तनिजावकाशमाकाशमासीदवलग्नशेषम् ॥६२॥

The two breasts of that young woman, expanding beyond their boundary line and occupying its whole space, had left hardly any interval (viz. mere touching point) between them.

मृणालिका विभ्रमदीर्घिकाया विद्युल्लता यौवनमेघपङ्क्तेः ।
माङ्गल्यमाला मकरध्वजस्य बाहा बभौ वामविलोचनायाः ॥६३॥

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1. *ālagna* :- lit. clinging to ;
2 *daridratā-janmagṛham* :- lit. birth-place of poverty (i. e., thinness);
3. *utpāta* :- lit. showing the calamity (caused by the raging fire);
4. *vināśa* :- lit. destruction ;
5. *kusumāyuda* :- the flower-armed one ;
6. *bahir* :- lit. outwardly ;

The arm of that fair-eyed one shone like a lotus-stalk of the lake of beauty, as a streak of lightening (appearing) in the mass of clouds (in the form) of (her) youth and as an auspicious wreath of Cupid[1].

आमुक्तमुक्तासरदर्शनीयमाबिभ्रती कण्ठमतीव रेजे ।
निष्ठ्यूतमुक्तानिकराभिरामशङ्खोज्ज्वला सागरवीचिकेव ॥६४॥

(She) bearing the neck which was good-looking with the pearl necklace worn (by her), shone like a wave of the ocean brilliant with the conch shells, charming on account of the heap of pearls cast out (of it).

तदाननेन्दु भुवि निस्सपत्नं निर्मातुकामेन पितामहेन ।
अकारि पद्मं ध्रुवमात्तगन्धमन्तःकलङ्कं च सुधांशुबिम्बम् ॥६५॥

Verily by the creator *(pitāmaha)*, intending to make her moon-like face matchless (lit. unrivalled) on the earth, the lotus was made with mild fragrance[2] and the disc of the moon with a dark spot in its interior.

तरुप्रवालाश्चलसौकुमार्यात् सिन्धुप्रवालाः स्थिरकर्कशत्वात् ।
न जग्मुरस्या नलिनेक्षणाया बिम्बाधरौपम्यकथाप्रसङ्गम् ॥६६॥

The fresh shoots of trees, on account of the transitoriness of their tenderness, and the corals of the sea, owing to their lasting hardness, could not be mentioned as (worthy of) comparison with the *bimba*-like lips of that lotus-eyed one.

बिम्बाधरोष्ठद्युतिरायताक्ष्यास्तस्या विलासस्मित-विप्रकीर्णा ।
सन्ध्येव बन्धूकरुचिश्चकाशे चन्द्रातपैः शारितसन्निवेशा ॥६७॥

The lustre of the *bima*-like lower lip of that large-eyed one, spreading about by her graceful smile, shone like the evening (twilight) having the brilliance of the *bandūjīvaka* flowers and having its form variegated by the rays of the moon.

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1. *makaradvaja* :- the shark-bannared God ;
2. *atta-gandham* :- lit. subdued fragrance; the lotus does not possess strong fragrance; so the poet fancies it to be a defect in its beauty.

नितान्तकान्तालिकचन्द्रलेखा-निष्यन्दसौन्दर्यमहाप्रणाली ।
सीमान्तरेखा नयनान्तनद्योर्नासा बभासे नवयौवनायाः ॥६८॥

The nose of that young lady appeared like a great drain of beauty flowing from the moon-digit of her extremely graceful forehead and the boundary line between the rivers of the corners of her eyes.

कस्तूरिकाकल्पितपत्रलेखस्तस्याः कपोलः शशिमण्डलश्रीः ।
आक्रम्य तस्थौ मुकुरस्य शोभामम्भोदवातैर्मलिनोदरस्य ॥७९॥

Her cheek, graceful like the disc of the moon and having the lines of paintings, as it were, drawn on it with the musk, excelled[1] the beauty of a mirror with its interior darkened by the cloud-winds.

बभूव तस्या नयनोत्पलस्य नीलोत्पलस्यापि महान् विशेषः ।
अमोघमस्त्रं कुसुमायुधस्य पूर्वं द्वितीयं तु तपस्सु शीर्णम् ॥७०॥

There was a great difference between her lotus eyes and the blue lotuses, the former being unfailing missiles of Cupid (the flower-armed God) and the latter getting withered in the winter season.

तस्या विशालेन विलोचनेन विलासगर्भेण विजीयमानाः ।
अद्यापि बासं वनकन्दरेषु ह्रियेव कुर्वन्ति कुरङ्गशावाः ॥७१॥

The young of the deer, being conquered by her large and sportive[2] eyes, live even now, out of shame, as it were, in the caves of the forest.

सौभाग्यवाराकरवीचिकाभ्यां तारुण्यकल्पद्रुमशाखिकाभ्याम् ।
भ्रूवल्लरीभ्यां वदनं तदीयं बभाविवाब्जं भ्रमरावलीभ्याम् ॥७२॥

Her face shone with the creeper-like eyebrows which were (like) the waves of the ocean of (her) beauty (*saubhāgya*) and were also (like) the branches of the celestial tree of (her) youth, as a lotus shines with the rows of bees (hovering round it).

रराज राजीवविलोचनाया ललाटरेखा रचितालकान्ता ।
आलक्ष्यनामाक्षरबिन्दुपङ्क्तिरनङ्गजैत्रध्वजपट्टिकेव ॥७३॥

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1. *ākramya-tasthau* :- lit. stood overpowering.
2. *vilāsagarbha* :- or expressing amorous thoughts.

The line on the fore-head of that lotus-eyed one, attractive with her dressed hair, shone like the bunting of the (ever) victorious flag of Cupid (*Ananga*:- the bodiless God) having a line of dots representing the letters of the name visible on it.

विलोलदृष्टिद्वयलोभनीयं तस्या मुखं साम्यमुपाचकार ।
परिप्लुतान्त:-परिवर्तमानपाठीनयुग्मस्य पयोरुहस्य ॥७४॥

Her face, attractive by the pair of her unsteady eyes, bore resemblance to the lotus plunged in water with a pair of fishes moving round it.

गोरोचनागौररुचिश्चकाशे स षट्पदश्यामलकेशपाशा ।
धूमोद्गमैर्धूसरिताग्रभागा मान्योदया मङ्गलदीपिकेव ॥७५॥

With her tresses black like bees, possessing a yellowish luster like *gorocana*[1], she shone like the auspicious lamp with its flame[2] blackened by the rising smoke, having a highly esteemed appearance.

अर्धासिकां भर्तुरनन्यलभ्यां भद्रासने सैव परं प्रपेदे ।
अन्या: किमर्हन्त्यपहाय लक्ष्मीं वक्षोनिवासं मधुसूदनस्य ॥७६॥

She alone got the half seat inaccessible to others (other women) on the auspicious throne of her husband. Do women other than *Lakṣmi* deserve a place on the bosom of *Viṣṇu* (the destroyer of the demon Madhu)?

महीपतिर्मान्यगुणोज्ज्वलायां तस्यां महिष्यां तनयाभिलाषी ।
प्रदीपधूपप्रमुखै: पदार्थै: स देवताराधनतत्परोऽभूत् ॥७७॥

The king longing to have a son by that queen graceful (lit. bright) with her adorable virtues, devoted himself to the worship of gods with articles of worship (*pūja*) like lamps, incense, etc.

ममज्ज तीर्थेषु जजाप मन्त्रं ततान दानानि तपश्चकार ।
शुश्राव धर्मं सुजनं सिषेवे स पुत्रहेतो: सह धर्मपत्न्या ॥७८॥

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1. *gorocana* :- It is a yellow pigment prepared from the bile or urine of cow and is also found in the head of cow;
2. *agrabhaga* :- lit. fore-part of the lamp (flame);

For the sake of getting a son he, together with the queen, bathed in holy waters, muttered prayers, gave away alms, practised austerities, listened to religious discourses and served virtuous men.

इति गतवति पुण्यैर्दीर्घदीर्घेऽपि काले पतिरवनिपतीनां पुत्ररत्नं न भेजे ।
तदपि च ववृधे तत्प्रार्थना तस्य पुंसां विरमति न हि यत्नः कार्यसिद्धेः पुरस्तात् ॥७६॥

Even after the lapse of a very long time, that great monarch[1] did not obtain a son (lit. son-jewel) by performing (such like) meritorious acts. Even then his prayers continued[2]; for the efforts of men do not cease so long as their desired objects are not achieved.

इति पद्मचूडामणौ प्रथम सर्गः ॥१॥

अथ द्वितीयः सर्गः ।

तत्रान्तरे जगति पूर्वनिमित्तमासीद् दृष्ट्वा तदद्भुतममर्त्यगणाः समेताः ।
सर्वज्ञतावसर एष तवेति वक्तुं जग्मुः पुरीं सुरगुरोस्तुषिताभिधानाम् ॥१॥

In the meantime, there appeared a supernatural occasion as previously predicted.[3] Seeing that, a host of immortals having gathered went to the city of the lord of gods called Tuṣitā in order to speak (to him), "This is the time for you to incarnate as Buddha[4] (the omniscient)";

उत्तुङ्गनीलमणिमन्दिरजृम्भमाण-रोचिश्छटाच्छुरणशाद्वलितान्तरिक्षाम् ।
प्रक्रीडमानमृगशावविलोलदृष्टि-च्छायासमुच्चलनचन्द्रकितोपकण्ठाम् ॥२॥

Where the sky was verdant by the diffusion of lustre[5] arising from high sapphire mansions, whose outskirts (appeared) argus-eyed by the movement of the shadows of unsteady glances of the young of the deer sporting (there);

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1. *avani-patīnām-pati* :- the lord of the rulers of the earth;
2. *vavṛdhe* :- lit. grew;
3. *pūrva-nimittam*:- or a sign as predicted before;
4. *sarvajñatāvasara* :- lit. time for assuming the state of omniscience (Buddha - hood);
5. *rociś-chaṭā*:- lit. the line of lustre;

लीलाचकोररसनाञ्चललिह्यमान-प्रासाददन्तवलभीकिरणप्ररोहाम् ।
तिर्यक्प्रवृत्तमणितोरणदीर्घरश्मि-मालावलीगुणितवन्दनमालिकामाम् ॥३॥

Where, the shoots of rays arising from ivory roofs of mansions were being licked by Chakora birds, kept for sport, with the tips of their tongues; where the brilliance of the auspicious garlands (suspended accross the gate-ways) was multiplied by a long series of rays issuing obliquely from the portals of jewels;

शिञ्जानपञ्चशरचक्रितकामुंकाज्या - झङ्कारवेगचलिताध्वगवामनेत्राम् ।
दर्पान्धदिग्गजकपोलमदप्रवाह - कल्लोलिनीसलिलकर्दमितप्रतोलीम् ॥४॥

Where the fair-eyed wives of travellers were perturbed by the violence of the sound of the tinkling string of the circuler bow of Cupid (the five-arrowed god); where the streets were turned muddy by the water of the river (in the form) of the stream of ichor (exuding from) the temples of bighly intoxicated[1] elephants of the quarters;

शंपासहस्रचतुरश्रसरोरुहाक्षी - देहप्रभापुनरुदीरितदीपमालाम् ।
सौधस्थलोपरिसमुच्छ्रितवैजयन्ती - चीनांशुकाकलितदिग्वनितावगुण्ठाम् ॥५॥

Where the illumination was made superfluous by the lustre, equalling[2] thousand lightenings, of the bodies of lotus-eyed women; where the veils of the women of quarters were made of the silken cloth of banners raised on the tops of the lofty mansions;

पुष्पावचायवलमानपुरन्ध्रिवर्ग - पीनस्तनोन्नतिविकल्पितकेलिशैलाम् ।
माकन्दकोरकगलन्मकरन्दपूर - धारानुबद्धपुनरुक्ततटाकतोयाम् ॥६॥

Where the elevations of the plump breasts of the host of women moving about for pulcking flowers, appeared as pleasure-hills; where the water of tanks was rendered superfluous by the streams of the flow of honey dripping from the mango blossoms;

शृङ्गारमण्डपशिरोनवरत्नतेजः - सञ्चारसञ्चितशतक्रतुचापशोभाम् ।
मन्दारकल्पहरिचन्दनपारिजात - संतानसंहृतदरिद्रकथाप्रसङ्गाम् ॥७॥

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1. *darpanda*:- lit. blind through pride;
2. *catura-śra*:- lit. bearing uniformity with;

Where the splendour of the rain-bow[1] was exhibited (lit, collected) by the diffusion of the lustre of new jewels (studded) on the tops of pleasure-houses; where the talk about poverty was bronght to an end by Mandara, Kalpa, Harichandana, Pārijāta and Santāna (the celestial trees).

तत्र स्थितं सुरगणा ददृशुस्तमेनं सिंहासने विविधरत्नशिलानिबद्धे ।
बिभ्राजमानबहुधातुविचित्रवर्णे मेरोर्मृगेन्द्रमिव सानुतटप्रदेशे ॥८॥

(On reaching) there, the host of gods beheld him (the lord of Tuṣitā gods seated) on the throne, made of precious stones[2] of various kinds and of variegated colours with many shining minerals, like a lion on the slope of Mount Meru;

माणिक्यमौलिवलभीसविधस्थितेन मान्येन मङ्गलसितातपवारणेन ।
पूर्वाचलस्य सुषमां मणितुङ्गशृङ्ग - संलक्ष्यपूर्णशशिनः प्रतिपक्षयन्तम् ॥९॥

Who, by his auspicious white canopy, (that was) worthy of reverence, standing near the sloping roof (of the palace) with its top studded with jewels, rivalled the beauty of the eastern mountain with the full-moon shining clearly on its high peak (full) of jewels;

प्रत्यग्रहाटकशिलाफलकायतस्य फालस्थलस्य परितः प्रसृतैर्मयूखैः ।
आशाविशालनयनाननमण्डलानामाकल्पयन्तमिव कान्तिसुधाविभागम् ॥१०॥

Who, by the lustre, spreading around, of his fore-head, large like a slab of a fresh golden rock, imparted (lit. distributed), as it were, the nectar of beauty to the faces[3] of large-eyed women of quarters;

आयामशालिभिरमन्ददयासमुद्र - वेलाजलेषु विहरद्भिरपाङ्गपातैः ।
आपादयन्तममराधिपराज्यलक्ष्म्याः क्रीडासरोरुहततीरिव दिङ्मुखे ॥११॥

Who, by his side-long glances sporting in the rising waters of the ocean of great compassion, created, as it were, in all directions a row of pleasure-lotuses of the royal glory of the lord of gods;

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1. *śata-kratu-cāpa*:- lit. bow of Indra;
2. *ratna-śilā*:- lit. slabs of jewels;
3. *ānana-maṇḍala*:- lit. round faces;

आकाशकन्दरदरीषु वितायमानैरानन्दमन्दहसितैरधिकप्रसन्नैः ।
संधुक्षणाय निजकीर्तिपयः पयोधेः संपादयन्तमिव शाश्वतमिन्दुलोकम् ॥१२॥

Who, by his very pleasing and gentle smile, caused by joy, pervading the caves (in the form) of the cavities of the sky, created, as it were, an ever-lasting moon[1] for causing the rise of (lit. kindling) the milky ocean of his glory;

अभ्यर्णवर्तिभिरकृत्रिमभक्तिशोभैरात्मीयबिम्बसदृशैः सह मित्रवर्गैः ।
आभाषणेष्वधरविद्रुमरागलक्ष्यादन्तःस्फुरन्तमनुरागमिवोद्गिरन्तम् ॥१३॥

Who, in course of converation with the host of his friends, seated near him, like his own reflections, graceful by their sincere devotion for him, manifested, as it were, his affection (for them) flashing on his mind, under the pretext of the redness of his coral-like lips[2];

आनन्दबाष्पजलजर्जरदृष्टिपातमभ्युल्लसत्पुलकभूषितगण्डरेखम् ।
आकर्णयन्तमभिजातनिजापदानमग्रे कुशीलवगणैरभिगीयमानम् ॥१४॥

Who listened to the (songs of) his excellent adventures sung by the (host of) bards before him, by which his glances[3] were enfeebled owing to the tears of joy and the line of his cheeks was decorated by the hair standing erect;

कल्पद्रुमप्रसवकल्पितकर्णपूर-रिञ्छोलिकाविगलितैर्मकरन्दपूरैः ।
बाहुद्वयस्य महनीयपराक्रमस्य वीराभिषेकमहिमानमिवाचरन्तम ॥१५॥

Who, as it were, performed the great ablution[4], (in a way) befitting heroes, of his arms of admirable valour, with the stream of honey dripping from the rows of his ear ornaments made of the flowers of Kalpa (the heavenly tree);

उत्तुङ्गबाहुयुगलोदयशैलजात-तेजोदिवाकरयशोहिमरश्मिशङ्काम् ।
आतन्वतारुणसितोपलनिर्मितेन मङ्गल्यकुण्डलयुगेन मनोज्ञगण्डम् ॥१६॥

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1. *indu-loka*:- lit. lunar world;
2. *adhara-vidruma*; lit. lip corals;
3. *dṛṣṭi-pātam*;- lit. casting of glances;
4. *abhiṣeka-mahimānam*:- lit. the greatness of ablution;

Whose cheeks were charming by rhe pair of auspicious ear-rings made of red and white jewels which created a suspicion that the sun of (his) prowess and the moon of (his) glory were rising behind the eastern mountains of his two lofty arms;

मन्दारपुष्पकलिकापरिकल्पितेन माल्येन मान्यभुजमध्यविलम्बितेन ।
कण्ठप्रणालिमुखगत्वररक्तधारमादर्शयन्तमिव मैत्रबलावतारम् ॥१७॥

Who, by the garland made of Mandāra blossoms hanging on his lovely (lit. admirable) chest, indicated the (coming) incarnation of the Buddha[1], from the mouth of the drain of whose throat flowed dotwn the stream of blood[2];

अभ्युद्गतैररुणरागमनोऽभिरामैरामुक्तरत्नवलयाङ्कुररश्मिजालैः ।
निर्भिद्यमाननिजशौर्यमहःप्रवाल - संछादिताविव भुजौ विटपौ दधानम ॥१८॥

Who bore arms like a pair of the branches (of a tree) covered with new leaves of his valour, shooting forth by the rising mass of sprout-like rays of the pair of jewel bracelets worn (by him), charming to the mind on account of its red colour;

अङ्गैरमन्दहरिचन्दनपङ्कलिप्तैरभ्यन्तरेषु कृतकुङ्कुमपत्रलेखैः ।
पक्षीन्द्रचञ्चुपुटपाटनजर्जराङ्गां जीमूतवाहनदशामिव दर्शयन्तम् ॥१९॥

Who, by his limbs besmeared with a thick paste of sandal and having the lines of paintings drawn with the saffron at intervals, showed the state of *Jīmūtavāhana* whose body was shattered being torn by the point of the Garuda's beak[3].

नानाविधाभरणरत्नमरीचिदण्डैर्दिङ्मण्डलेषु परितः परिजृम्भमाणैः ।
आगामिबोधिपदवैभवचिह्नभूतामृद्धिप्रदर्शनधुरामिव शिक्षयन्तम् ॥२०॥

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1. *maitra-balavatāram* :- lit. the incarnation—whose prowess consisted in his friendliness;
2. The allusion referred to here is as follows :-
   "When Buddha was dwelling at Gradrakuta, his throat was struck with a weapon by Devadutta, one of his enemies (rivals). Then blood gushed from his throat";
3. The allusion here is as follows :-
   "A snake named 'Śankhacūda was about to be swallowed by Garuda when the Buddha happened to see it. In order to save the life of the snake, he intervened at the nick of time and was struck by the beak of Garuda";

Who, by the stick-like rays, of the jewels of his various ornaments, pervading all the quarters, was learning, as it were, to bear the burden[1] of making a display of his supernatural power, an indication of the greatness of the position of Bodhi[2] (to be attained by him) in the near future;

आपादपद्मभितः प्रविजृम्भिताभिरम्भोजरागपतकाभरणप्रभाभिः ।
तस्मात्प्रभृत्युपरिभाविमुनित्वमुद्रां काषायधारणकलामिव शीलयन्तम् ॥२१॥

Who, by the lustre, of his Pataka ornaments inlaid with rubies (red-coloured like red lotuses), spreading on all sides over his lotus-like feet, was, as it were, practising the art of wearing the ascetic's robe[3], which was the sign[4] of his future asceticism (that he had to adopt) henceforth;

संक्रान्तसौधवलभीमणिपुत्रिकेण वक्षःकवाटफलकेन मनोहरेण ।
साक्षादुरःस्थलविहारिसमुद्रराज-कन्यस्य कैटभरिपोः कलयन्तमाभाम् ॥२२॥

Who, with his charming chest, (broad) like the door-pannel, having the images of jewels placed on the sloping roofs of the royal mansions reflected (on it), was assuming the beauty of Viṣṇu (the enemy of Kaitaba) with Lakṣmi (the daughter of the king of oceans) evidently sporting on his chest;

निष्यन्दमानमकरन्दनिरन्तरेण रक्तोत्पलेन करपङ्कजलालितेन ।
सद्यो विपाटनगलद्रुधिरारुणेन नेत्रोत्पलेन शिबिराजमिवोपलक्ष्यम् ॥२३॥

Who, with the red lotus, held in (lit. caressed by) his lotus-like hand, from which the honey was dripping incessently, looked like (lit. showed the form of) king Śibi with his lotus-like eye instantly torn out and turned red by the blood oozing from it[5];

आलेपचन्दनविसृत्वरगन्धलोभादालीयमानमलिनामभितो निकायम् ।
अज्ञानगाढतिमिरौघमिवान्तरस्थं तेनैव दिक्षु नितरामपसारयन्तम ॥२४॥

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1. *dhurām* :- lit. yoke;
2. *Bodhi* :- it is the state of Yogic enlightment;
3. *kāṣāya* :- lit. red garments;
4. *mudrām* :- i. e. indication;
5. Long ago, there was a king named Shibi, who got his two eyes extracted for offering them to a Brahman beggar;

Who, with the same (lotus) was entirely keeping off, in all directions, the swarm of bees allured by the diffusing fragrance of the sandal paste and (so) hovering over it, as if he was continuously keeping away the thick mass of inner darkness of ignorance (of the world);

आशामुखप्रसृमरैरभिनन्दनीयैराश्चर्यसंहननकान्तिसुधाप्रवाहैः ।
आप्लावयन्तमिव निर्जरराजलोकमात्मप्रतापतपनातुरमन्तिकस्थम् ॥२५॥

Who, by the gladdening streams of nectar of the lustre of his wonderful body, pervading the quarters, was, as it were, making the host of eminent gods to take bath, who were standing near being agitated by the heat of his prowess;

आलोलबाहुवलयस्खलनारवार-वाचालिताखिल-हरिन्मुखमण्डलीभिः ।
आरादमर्त्यपुरवारविलासिनीभिराधूयमानसितचामरचक्रवालम् ॥२६॥

Who (was being fanned) with a line of white choweries waved, at hand, by the heavenly courtesans who made the circle of all the quarters instantly noisy by the jingling sound of the mutually striking bracelets of their moving arms;

वक्षःस्थलेन वलमानमनोज्ञहार-तारावलीवलयिना गगनोपमेन ।
आकाशसिन्धुलहरीपरिरभ्यमाणमाभासयन्तममराद्रितटावलेपम् ॥२७॥

Who, with his chest encircled by the garland of the attractive necklace of pearls moving to and fro and (therefore) comparable to the sky encircled by a row of stars, mocked at the beauty (lit. pride) of the slope of Meru mountain surrounded (lit. embraced) by the waves of the celestial Ganges;

अम्भोरुहाकृतिमभङ्गुरपद्मराग-भङ्गीभिरारचितमद्भुतपादपीठम् ।
दानाभिभूतनतपद्मनिधिप्रकाशं सव्येतरेण चरणेन परामृशन्तम् ॥२८॥

Who, touching, with his right foot, the wonderful lotus-shaped foot-stool studded with (lit. made of) unbreakable pieces of rubies, made the lustre of Padma treasure to lay itself low, being put to shame by (his) gifts (made to the people);

अङ्घ्रेरलक्तकरसद्युतिहारिणीभिरभ्युद्गताभिररुणाङ्गुलिदीधितीभिः ।
वन्दारुदेववदनाम्बुजबोधनाय बालातपप्रसरवर्षमिवाचरन्तम् ॥२९॥

Who, with the lustre, of his red toes, spreading about, excelling (lit. robbing) the brilliance of red lac applied to his feet, was showering[1], as it were, the diffusion of rays of the morning sun in order to make the lotuses (in the form) of the faces of the reverential gods, to bloom.

नक्षत्रनाथकरकन्दलमांसलेन नव्येन पादनखदीधितिजालकेन ।
निष्यन्दमानसुरनिर्झरिणीमरन्द-धाराभिरामचरणाब्जमिवाब्जनाभम् ॥३०॥

Who, with a fresh mass of lustre, (arising) from the nails of his toes (lit feet), thick like the shoots of rays of the moon (lit. the lord of stars), looked like Viṣṇu[2] with his lotus-like feet made charming by streams of honey (in the form) of the flowing celestial river (the Ganges):

संसारघोरपरितापजुषां जनानां संरक्षणाय किमयं समयो नवेति ।
जिज्ञासया क्षणमिवावतरीतुकामं माणिक्यकुट्टिमतलप्रतिमानिभेन ॥३१॥

Who, with the desire to know whether the time for giving (his) protection to the people suffering the horrible miseries of the world, had come or not, was desirous of coming down (upon the earth) for a moment, as it were, under the pretext of his reflection on the floor paved with jewels.

दृष्ट्वा जगत्त्रयगुरुं शिरसा प्रणेमुर्दूरानतेन तुषितालयपारिजातम् ।
वाचामतीत्य पदवीमभिवर्तमानमारेभिरे स्तुतिभिरर्चयितुं च देवाः ॥३२॥

The gods, on seeing him, the lord of the three worlds, the desire-yielding tree (Parijāta) of the kingdom of Tuṣitā, stationed in a position beyond description[3], saluted him with their heads bent down from afar and began to eulogise him with their songs (of praise).

Deva's Eulogy to Lord of Tushita Heaven :-

दीनावलोकनदशान्तरजृम्भमाण-कारुण्यपूरपरिवाहमहाप्रणालैः ।
अस्मानपाङ्गय विनिद्रसरोजमुद्रा-कर्णेजपैस्तव सुरेन्द्र कटाक्षपातैः ॥३३॥

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1. *varṣam-ācarantam* :- lit. causing a shower of;
2. *abjanābham* :- the lotus-navelled God;
3. *vacām-atītya-padavīm-abhivartamānaḥ* :- above the position that is beyond expression;

"O Lord of gods, favour (lit. look upon) us by casting thy glances (on us) which are (as it were) big drains having the flow of water (in the form) of compassion, arising on the occasion of (thy) seeing distressed creatures, and which are indicating the sign of blooming lotuses.

स्वैरोज्जिहानसुषमाभरदुग्धसिन्धु-कल्लोलकन्दलकरम्बितगात्रयष्टे ।
चूडावतंस तुषितालयदेवतानां तुभ्यं नमः परमकारुणिकव्रताय ॥३४॥

"We bow down to thee, the chief (lit. the crest ornament) of the gods of the kingdom of Tuṣitā; whose slender body is adorned with the sprout-like waves of the milky ocean (in the form) of the mass of splendour arising spontaneously; and who observeth the vow of great compassion.

प्रज्ञाप्रधानमहिषीपदपट्टबन्ध-संभावनातिशयसम्भृतनिर्वृताय ।
सर्वोत्तराश्रमकथामृतपानलीला-गोष्ठीपराय गुणवारिधये नमस्ते ॥३५॥

"We salute thee, who enjoyeth the supereme bliss on account of great[1] honour accruing from installing *Prajñā* (Intelligence) on the position of thy chief queen; who art accustomed to attend a pleasure assembly for drinking the nectar (in the form) of discourses about the highest of all *āśramas* (*Sanyāsa*); and who art the ocean of virtues.

मैत्रीकलत्रकुचभारपटीरपङ्क-पत्रावलीमकरिकाङ्कुरमण्डिताय ।
तेजस्तरङ्गितदिगन्तरकन्दराय त्रैलोक्यभाग्यपरिपाकभुवे नमस्ते ॥३६॥

"Adoration to thee, who art adorned with the lines of paintings comprising the figures (lit. sprouts) of crocodiles (made) of the sandal paste on the plump breasts of your wife (in the form) of friendliness (*maitri*); who pervadeth the caves (in the form) of the interiors of the quarters with thy brilliance; and who art an abode of fruition of the fortunes of (the beings of) three worlds.

मारप्रतापवडवानलकीलजाल-जाज्वल्यमानजननार्णवधर्मनावे ।
दिक्पालशेखरितशासनपत्रिकाय दिव्यानुभाव जगदेकगुरो नमस्ते ॥३७॥

1. *atiśayaḥ* :- lit. excessive;

"O possesser of devine majesty and the sole teacher of the world, we bow down to thee; who art a boat of religious merit for (going across) the ocean of the world (lit. incessant births), burning with the mass of flames of the submarine fire in the form of the prowess of Cupid; whose commands are executed most submissively (lit. borne on their heads) by the guardiana of the quarters.

निष्यन्दमाननिरपायकृपाप्रवाह-वीचीविटङ्कवलमानविशालदृष्टे ।
ध्यानामृतद्रवतरङ्गितचित्तवृत्ते देवादिदेव जगदेकदृशे नमस्ते ॥३८॥

"O Lord of gods, the sole guide to (the creatures of) the world; whose large eyes are directed (lit. moving) towards the pinnacles of the waves of the stream of boundless kindness flowing (from thee); and whose state of mind abounds in (lit. is swelled with) the nectar of meditation, we bow down to thee.

निर्व्याजकृत्तगलनिर्गलदस्रधारा-निर्वापितक्षुधितराक्षसजाठराग्ने ।
निर्वाणकेलिकृतिनिर्मितिसूत्रधार नेत्राभिराम सुरराज नमो नमस्ते ॥३९॥

"O Lord of gods, thou, by whom the stomachic fire of the starving demon was quenched with the flow of blood dripping from thy throat cut off without deceit[1]; who art a stage-manager in performing the play of salvation; and who art pleasing to the eyes; we bow down to thee again and again.

गन्धर्वराजमहिलाजनगीयमान-कीर्तिप्रवाहपरिवाहितदिङ्मुखाय ।
भव्यानुरक्षणपराय फलोन्मुखीन-भाग्याधिकाय भगवन् भवते प्रणामः ॥४०॥

"O Devine one, we offer (our) salutation to thee, by whose stream of glory, (the songs of which are) sung by the women of the Gandharva king, all the quarters are pervaded; who art devoted to the protection of thy devotees (lit. those who bow down to thee); and who art the most eminent (by reason of power) to grant fruits of actions (fortunes of beings),

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1. The allusion here is that the lord of Tusitā, in his incarnation of Buddha, offered his blood to a starving demon;

नित्यप्रवृत्तनिरवद्यमहाप्रदान-शोभापराजितसुरद्रुमकामधेनो ।
शुद्धाशयाय सुचरित्र-विभूषणाय तुभ्यं नमस्तुषितलोकधुरंधराय ॥४१॥

"O most munificent one, who excelleth (lit. conquereth) the heavenly tree and the celestial cow by the glory of thy blameless great gifts made perpetually by thee; we bow down to thee, who hath pure intentions; who art embellished with good deeds; and who beareth the yoke of (governing) the kingdom of Tusitā.

राकासुधाकिरणबिम्बमनोऽभिराम-वक्त्रावधूतवरवारिजवैभवाय ।
शान्ताशयाय शफरध्वजबाहुवीर्य-मुष्टिंधयाय मुनिमान्यधिये नमस्ते ॥४२॥

"We salute thee, whose face, fascinating like the disc of the full-moon (the nectar-rayed one), excels (lit. spurns) the glory of an excellent lotus; who hath a quiet mind; who art the destroyer of the valour of the arms of Cupid (the fish-bannered God); and whose intellect (knowledge) is admired by the sages;

शृङ्गारितायतदिगन्तमदावलेन्द्र-शुण्डारकाण्डपरिभावुकबाहुदण्डम् ।
सौन्दर्यकन्दलितचारुमुखारविन्दं वन्दामहे वरदराज भवन्तमेव ॥४३॥

"O greatest benefactor, we bow down to thee alone, whose staff-like arms surpass in beauty (lit. subdue) the well-decorated long trunks of the excellent elephants of the quarters; and whose charming lotus-like face is beaming with loveliness.

वीर त्वमेव विजिताखिलदिङ्मुखस्य मीनध्वजस्य विनिपातविधौ विदग्धः ।
सिंहादृते जगति कः खलु धीरचेता दन्तावलं जयति जर्जरिताद्रिकूटम् ॥४४॥

"O mighty one, thou alone art clever in subduing[1] Cupid (the fish-bannered God), the conquerer of all the quarters; for, in (this) world, what strong-minded being other than a lion can conquer an elephant that shatters mountain peaks?

1. *vinipāta-vidhau vidagdhaḥ* :- lit. skilful in the art of subduing;

विद्वेषतापमखिलं जगतां विनेतुं शक्तस्त्वमेव शरणागतपुण्यराशे ।
धाराधरं तरलविद्युतमन्तरेण दावानलं शमयितुं भुवि कः क्षमेत ॥४५॥

"O (holy one), heap or abode of the virtues of those who approach thee for protection, thou alone art capable of alleviating the whole anguish of enmity in the worlds. Who else other than a cloud (the bearer of rain) accompanied by a flash of lightning is capable of extinguishing a forest fire?

मोहान्धकारमुषितानि जगत्त्रयाणि पुण्याधिक त्वमसि बोधयितुं प्रवीणः ।
को वा विकासयितुमर्हति कोकबन्धुं भानुं विना शरदि पङ्कजकाननानि ॥४६॥

'O exceedingly virtuous one, thou alone art competent to enlighten the three worlds captivated by the darkness of ignorance. Who else except the sun, the friend of the ruddy-geese (Chakravake birds), is capable of blooming a lotus grove in autumn season?

तृष्णाप्रवाहमवशोषयितुं जनानां तेजस्विनामधिप दक्षतरस्त्वमेव ।
कल्पावसानबडवानलमन्तरेण कः पारयेज्जगति पातुमपामधीशम् ॥४७॥

"O lord of lustrous ones (gods), thou alone art exceedingly capable of drying up the stream of greed of people. What else in the world except the submarine fire can be able to dry up (lit. drink away) the ocean (the lord of waters) at the end of a Kalpa (a cosmic period)[1] ?

धीर त्वमेव जननाम्बुनिधेस्त्रिलोकीं पारं परं गमयितुं पटुतामुपैषि ।
को वा विहाय भुवने कुहनावराहं क्षोणीसमुद्धृतिविधौ कुशलः पयोधेः ॥४८॥

"O Lord, thou alone art competant[2] to enable (the beings of) the three worlds to cross[3] the ocean of the world[4]. Who else in

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1. i.e, at the time of the destruction of the universe (in the end of a cosmic period):
2. *paṭutām-upaiṣe* :- lit. have competancy;
3. *param-pāram gamayitum* :- lit. cause to go to the other bank of;
4. i. e. thou alone art capable of liberating the beings of the three worlds;

the world except Viṣṇu, in the deceptive form of the boar[1], could be able to lift up the earth out of the ocean ?"

इत्थं सुपर्वविहितां स्तुतिमादरेण श्रुत्वा प्रसन्नहृदयस्तुषिताधिराजः ।
गम्भीरवारिधरगर्जितमन्दरेण तान् प्रत्युवाच वचसा मधुराक्षरेण ॥४९॥

Having heard, with great regard, the laudation sung by gods, the lord of Tuṣitā, with a happy heart, replied them in sweet words loud like the deep rumbling of the clouds :—

भो भोः पुरन्दरमुखा हरिदन्तपालाः संभूय यूयमिह सादरमागताः किम् ।
कार्यं मया किमपि चेद्भवतामभीष्टमावेद्यतामलमिह स्तुतिसम्पदेति ॥५०॥

"O, guardians of the quarters headed by Indra, why have you respectfully come here in a body ? Let me know what work you desire me to do. Enough of your exuberant songs of praise."

तेऽपि प्रसन्नमनसः प्रणिपत्य तस्मै व्यज्ञापयन् विनयनम्रितपूर्वकायाः ।
देवाधिदेव जगतामवबोधनाय संतिष्ठते समुचितोऽवसरस्तवेति ॥५१॥

Then being delighted at heart, they also, prostrating (before) him with the fore-parts of their bodies bent low out of respect, intimated him thus: "O Lord of gods, the suitable time for thee to enlighten (the beings of) the worlds has come."

आकर्ण्य तद्वचनमश्रुतपूर्वमेषां कालादिचिन्तनपरः क्षणमेव भूत्वा ।
निश्चित्य तत्सकलमेव निधिर्गुणानां प्रत्यब्रवीत् पुनरमून् प्रथितापदानः ॥५२॥

Having listened to these words (of the gods), not heard before, thinking for a moment about the (suitable) time, etc., and (thus) making up his mind regarding all that (these things), he, the treasure of virtues and of well known deeds, spoke again to them :—

शुद्धोदनस्य सुततामहमेत्य सत्यं संबोधनं त्रिजगतां नियतं करिष्ये ।
अङ्गैर्धनैरसुभिरप्यहमेतदेव संप्रार्थ्य पुण्यनिचयं कृतवान् पुरेति ॥५३॥

"Being born as the son of Śuddhodana, I shall, indeed, enlighten (the beings of) the three worlds without fail. In the past,

1. *kuhna-varāham* :- Viṣṇu in (his) boar incarnation;

desiring (to do) the same, I performed many meritorious deeds[1] even at the cost of (my) body, wealth and life,"

इति कृतवति तस्मिन् सत्यसन्धे प्रतिज्ञां परहितपरभावे पारमीपारनिष्ठे ।
प्रमुदितमनसस्ते स्फीतरोमाञ्चदण्ड-प्रचयनिचुलिताङ्गाः प्रत्यगच्छन् यथेच्छम् ॥५४॥

When he, who was true to his word, whose highest aim was to do good to others and who was stationed in his sole supremacy, made this promise, they (the gods), who were delighted at heart and whose bodies were covered with the mass of growing stick-like hair standing on end, returned according to their desires.

अथ कानिचिदेव वासराणि क्षपयित्वा त्रिदिवे स देवराजः ।
विदधे विविधव्रतोज्ज्वलायां प्रतिसन्धिं पृथिवीपतेर्महिष्याम् ॥५५॥

Then, he, the Lord of gods, having passed some years in the heaven, entered the foetus of the queen of the lord of the earth, who was lustrous on account of various vows (that she fulfilled).

इति पद्मचूडामणौ द्वितीयः सर्गः ॥२॥

अथ तृतीयः सर्गः ।

CANTO III

अथोदयं शाक्यमहीपतीनामानन्दमालीजनलोचनानाम् ।
आश्वासनं सज्जनमानसानामाधत्त सा दौहृदलिङ्गमार्या ॥१॥

Then that queen (Maya) bore the signs of pregnancy, (the cause of) the rise of Shakya kings, (the source of) delight to the eyes of her friends and a consolation to the hearts of virtuous men

विवर्धमानेन च मध्यमेन श्यामायमानेन च चूचुकेन ।
गर्भोदयोऽभूदलसेक्षणायास्तस्याः सखीनामनुमानगम्यः ॥२॥

The development of the foetus of that (queen) who had languishing looks could be guessed (lit. noticed by guess) by her companions from the expansion of her waist and by her teats (which were) turning black.

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1. *punya-nicayam* :- lit. heap of merita;

महामुनीनामपि माननीये गर्भत्वमातस्थुषि बोधिसत्त्वे ।
मध्यस्तदीयो मनसोऽपि सूक्ष्मः प्रियादिव स्फीततरो बभूव ॥३॥

When the Bodhi-Sattva, worthy of respect even for mighty sages, stayed in (her) foetus, her waist, subtler than the mind, became exceedingly expansive, out of pleasure, as it were.

यथा यथा वृद्धिमवाप तस्या मध्यं महिष्या महनीयमूर्तेः ।
तथा तथा वृद्धिमवाप गात्रमपुत्रताशोककृशस्य भर्तुः ॥४॥

The more the waist of the queen having an admirable frame of body expanded, the more did her husband's body, emaciated by the grief caused by (his) childlessness, develop.

स्तनद्वयस्याग्रमभूद्विवर्णं साकं सपत्नीवदनेन तस्याः ।
किञ्चाननं गर्भभरालसायाः कीर्त्या समं पाण्डुरमास भर्तुः ॥५॥

The teats[1] of that (queen) along with the faces of (the king's) co-wives turned black[2], while the face of the husband of that (queen), who was languid by the weight of her foetus, together with his glory, became bright (lit. white).

अन्तर्गतस्याद्भुतविक्रमस्य विश्वत्रयीविस्मयनीयमूर्तेः ।
प्रतापवह्नेरिव धूमजालैस्तस्याः स्तनः श्याममुखो बभूव ॥६॥

The tips of the breasts of that (queen) turned black by the mass of smoke, as it were, of the fire of the prowess of that (Bodhi-sattva), who had entered her womb, who was of marvelous valour and whose body (was such as) could strike the three worlds with wonder.

तस्याः स्तनद्वन्द्वमनिन्दिताङ्ग्याः श्यामं शिखायामवशेषपाण्डु ।
तटाभिघाताहितपङ्कमुद्रामाधत्त नागाधिपकुम्भलक्ष्मीम् ॥७॥

The pair of breasts, black at the tips and the rest (retaining) the fair complexion (white colour), of that (queen) who had a perfect body (lit. unblamable limbs), assumed the beauty of the temples of the lord of elephants *(Airavata)* with the marks of mud (on them) caused by butting against the banks (of the Ganges).

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1. *stana-dvayasyāgram* :- lit. the tips of breasts;
2. *vivarnam abhūt* :- lit. changed their colour;

वृद्धा वितेनुर्बिविधौषधीभिः पुत्रस्य रक्षामुदरस्थितस्य ।
सैव स्मरोपद्रवपीडितानां बभूव रक्षा भुवनत्रयाणाम् ॥८॥

The elderly ladies looked after[1] the protection of the child stationed in the womb (of the queen) by the use of various medicinal herbs; the same (act) amounted to the protection (of the beings) of the three worlds tormented by the oppression of Cupid.

पुण्ये मुहूर्ते पुरुहूतलक्ष्मीः कुलानुरूपं गुरुगर्भवत्याः ।
यथाक्रमं पुंसवनादि कृत्यं निर्वर्तयामास नृपो महिष्याः ॥९॥

The king, glorious like Indra, performed in due order, at auspicious times, the *Pumsavana* and other rites, befitting his family, for the queen whose foetus had developed.

प्रभातवेलेव सहस्रभानुं प्रदोषलक्ष्मीरिव शीतरश्मिम् ।
भद्रे मुहूर्ते नृपधर्मपत्नी प्रासूत पुत्रं भुवनैकनेत्रम् ॥१०॥

Then, at an auspicious moment, the lawful wife of the king gave birth to a son (who was) the sole guide (lit. eye) of the universe, just as the time of dawn (brings about the rise of) the sun and the glory of the night the rise of the moon (cool-rayed one).

तत्रान्तरे तामरसैरुदारैरुदञ्चितैरञ्चितपञ्चवर्णैः ।
संछादिता तस्य विहारहेतोः कृतोपहारेव बभूव पृथ्वी ॥११॥

At that time, the earth, covered with large lotuses rising up and decorated with five colours, was, as it were, made a present (to him) for (his) sport.

शाखासु शाखासु समुद्भवद्भिर्विचित्रपत्रैः शतपत्रजालैः ।
चकाशिरे तस्य विलोकनाय सञ्जातनेत्रा इव शाखिनोऽपि ॥१२॥

Even the trees that had put forth a multitude of lotuses (lit. flowers of hundred leaves) having variegated shoots in all their branches, shone, as if they were provided with eyes to see him.

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1. *vitenuḥ* :- lit. carried out;